A Comfortable Corroborative Cordial:

OR,

A Sovereign Antidote against, And Preservative from, the Horrours & Harms of *DEATH*:

Affording a Direction how to Live and Die, so as to be fortified and fenced against the greatest fears and sharpest sense of that

KING of *TERROURS*.

Represented in some Observations made upon *Rev.* 14. 13. Upon occasion of the late Death and Burial of

Mrs. REBECCAH JACKLER

Late Wife of Mr. *John Jackler* of *Kings-Lynn* in *Norfolk*, Woollen-Draper; who deceased *Octob.* 5. and was buried *Octob.* 7. 1671.

By *John Horn*, Sometime Preacher of Gods Word in *Lynn-Alhallows* in the same Town.

Useful to be considered by all men living in this state of Mortality: Because there is no man living but must certainly Die.

Let me die the death of the righteous: and let my last end be like to his. Numb. 23. 10. For, *The righteous hath hope in his Death.* Prov. 14. 32.

Quanta est felicitas eorum! quam immensa letitia, qui, nimirum, tripli ei gaudio, De recordatione transacta virtutis, De exhibitione presentis quietis, De certa expectatione futura consummationis, exultant! Bern. Serm. 2. in festo omnium Sanctorum.

LONDON.

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MVSEVM
BRITAN
NICVM

To the READER.

Reader,

SEeing it is a thing generally known & acknowledged, whereof none can plead ignorance, that it is appointed for men once to die: (for the living know that they must die, *Eccles.* 9. 5.) And seeing the time of death

is generally to men moſt uncertain, and the Word of God aſſures, *that after Death there will be a Judgment, in which every man muſt give an account of himſelf to God, and receive according to the things done in the Body whether good or evil*, *Heb.* 9. 27. 2 *Cor.* 5. 10. Seeing alſo further, that the ſame infallible word of the living God, who hath given us life and breath, and all things, and hath us and our breath in his hands, declares to us that He of his great mercy hath deviſed and made a way, though not to eſcape this bodily Death, yet whereby we may ſtand in the

Judg-

Judgment and receive the doom and Sentence of an everlaſting and moſt bleſſed life: which way if it be neglected, there will inſue an everlaſting ſtate of wo and miſery. It muſt needs follow, that it is of greateſt moment and concernment to All to enquire after, and ſet their heart to that way and device, making it their greateſt work and buſineſs, whatever elſe is neglected, that they may lay hold on that eternal life, and avoid that miſery. Yea, and foraſmuch as the time of this uncertain life is the whole of the time allotted for our preparing for the Judgment, it behoves

every man to take heed of miſpending it, and to be careful to redeem it, and diligently improve it, to make ſure of Happineſs in Eternity, not procraſtinating to ſeek after God: nor preſuming upon Gods patience and longer continuance in the Land of the living. Which things being conſidered it muſt needs be by all thought and acknowledged, that Diſcourſes of this nature are always ſeaſonable, and if any thing well done, worthy acceptance. Diſcourſes, I ſay, upon ſuch a Subject as I here propound to preſent thee with, namely, ſuch as ſhew the Happineſs to be enjoyed

joyed notwithſtanding Death; and the way how we may be brought to the enjoyment thereof, and to be ſecured againſt the Fears of Death: or what harms or miſchiefs will otherwiſe be occaſioned by it to us. I cannot, I confeſs, commend the worthineſs of my performance upon ſo ſerious and weighty a Subject which deſerves a far larger and more preſſing Treatiſe, and hath alſo obtained it by ſome more Reverend and Learned hands.

What I here preſent was not in the leaſt intended in my firſt conſideration of it, or writing upon it for the

Preſs, onely to ſatisfie the deſire of a loving Friend concerned mainly in the occaſion of its conſideration, I have indeavoured to make it publick. And ſuch as it is commend it to Gods bleſſing, and thy peruſal. Praying it may be both for my own and thy future and eternal benefit, and reſting a ſervant to thee and all men, for Jeſus ſake.

John Horn.

February 8. 167.

A Comfortable
Corroborative Cordial : Or, A Sovereign Antidote againſt, and Preſervative from, the Horrours and Harms of DEATH.

Rev. 14. 13.

And I heard a voice from Heaven, ſaying unto me, Write, Bleſſed are the Dead that die in the Lord from henceforth, Yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.

OUr Lord Jeſus Chriſt having (after many other things of great concernment to his Churches) ſhewed by his Angel to his ſervant *John*, in the twelfth Chapter, the oppoſitions of the Dragon (or Devil and Sathan) firſt in the *Roman* Pagan Empire againſt Chriſt and his Church, and his dejecti-

on

on or caſting down from Heaven (from his ſtate of being worſhipped as a Deity) and after that in his ſtirring up a flood of errours and hereſies to carry away the Church with, and how God preſerved her againſt them. And in the thirteenth Chapter, the troubles and perſecutions that Sathan would further raiſe againſt his Church by a two-fold Antichriſtian perſecuting power called Beaſts, ſetting up and managing a corrupt Worſhip, and perſecuting its refuſers. In this Chapter ſhews him divers things tending to animate his ſervants in their conſtancy againſt them. As to ſay,

1. *Verſ.* 1. He ſhewed him the *Lamb*, (Chriſt himſelf) *ſtanding* (ſafe and unmoved for all his enemies) *upon mount Sion* (where God had ſet him as King, *Pſal.* 2. 5. a place which cannot be moved, but ſtands faſt for ever, *Pſal.* 125. 1. and 11. 4.) *and with him* (in the ſame ſure ſtate) *an hundred fourty four thouſand* (the number of the ſealed in Chap. 7.) *having his Fathers name* (not the Beaſts, either Authority or Doctrine) *written in their foreheads* (as openly and boldly avowed yet by them)

2. *Verſ.* 2. And made him hear *a voice from heaven as the voice of many waters*, (as loud, evident and certain, as if many peoples, nations, and languages compared

to

to many waters, *Isa.* 17: 12. and *Rev.* 17. 15. had atteſted the things ſpoken as eye-witneſſes thereof) *and as the voice of a great thunder* (ſignifying their boldneſs in Chriſt, and dreadfulneſs to their enemies) and a *voice of harpers harping with harps.* (as rejoycing in their victory over their enemies, as was the cuſtome in Iſrael to ſolemnize their Victories with muſical inſtruments; as in *Exod.* 15. 20. 1 *Sam.* 18 6. 2 *Chron.* 20. 28)

3. *Verſ.* 3. *And they ſung a new ſong* (as ſuch ſongs of praiſes upon eſcapes of dangers, and upon victories are ſtiled, *Pſal.* 40. 3. and 98. 1) *before the Throne and before the four living creatures* (was badly tranſlated Beaſts, that is in ſhort, before God and his Church) *And no man could learn that ſong but the hundred fourty and four thouſand which were redeemed from the earth*(either from the love of earthly things through the efficacy of Gods grace evidenced in the blood of Chriſt; or alſo taken from the earth by Death. Peculiar ſervices, ſufferings, and ſucceſſes againſt Gods enemies have their peculiar joyes not common to others. Then ſhewing,

4. *Verſ.* 3. What ones theſe redeemed ones were, he adds : *Theſe are they that were not defiled with women* (with the Congregations

gregations and Assemblies of corrupt Teachers, Idolaters, and their corruptions in Doctrine and Worship, compared to women or harlots, *Prov.* 9.13. and 14. 1. *Rev.* 17. 5. *for they are virgins* (chast and single to Christ his Faith and Worship) *these follow the Lamb whithersoever he goeth* (that is, they cleave in all things to Christ, and his word, and commands, and are not moved therefrom by any false prerences of the false Prophet or two-horned Beast, and his false and lying miracles; nor by the greatness and dreadfulness of the seven headed and ten-horned Beast, and their contrary commands) *for these were redeemed* (powerfully through the grace of God believed by them, brought out unto Christ) *from among men* (from the idolatrous and wicked world, to be holy to God) *being the first fruits* (most desirable and pleasing, *Mic.* 7. 1.) *to God and to the Lamb.*

5. Vers. 4. *And in their mouth was found no guile* (they were upright and orthodox Christians, not dissembling with men to avoid persecutions) *for they are without fault before the Throne of God.* (*Nathaniels* or Israelites indeed in whom there is no guile, believers in Christ, and walkers after his Spirit, and so in the light as God is in the light directing and strengthning them, and

therefore

therefore there is no condemnation to them, but the blood of Christ cleansing them from all sin they have fellowship with God, *Rom.* 8. 1. 1 *John* 1. 7. The trusters in God, and unmovable as mount Sion, *Psal.* 125. 1. But let none imagine that Christ died onely for these and such like, because called *redeemed ones*, but mind that he adds

6. Vers 4. *I saw another Angel flying in the midst of heaven* (most openly) *having the Everlasting Gospel to preach to them that dwell on* (not yet redeemed from) *the earth, and to every nation, kindred, tongue, and people.* As the Angels sometime appeared clothed in linen like the Priests in the Temple, as in *Dan.* 10. 5. *Rev*, 15. 6. So the holy Priesthood or Gospel Preachers may be here denoted by Angels, and here is Gospel preached to others besides those redeemed ones, even to all people; but there is no Gospel for any for whom Christ died not, and for whom in him no help or salvation: therefore Christs death is not to be limited to, or measured by, such expressions as those in the foregoing verses, or that in Chap. 5. 9. The sum of the Gospel to be preached, is that in 1 *Tim.* 2. 4,5,6. that God wills *that all men be saved and come to the knowledge of the Truth: for there is one God and one Mediatour of God and men, the man Christ Jesus*

Jeſus, who gave himſelf a ranſome for all, a teſtimony, (or this is the teſtimony) in due times; *whereunto* the Apoſtle ſaith, He was *ordained a Preacher and Apoſtle,* &c. *verſ.* 7. *the Everlaſting Goſpel*, and therefore Goſpel in all ages as well as then. Other expreſſions of the ſum of the Goſpel, ſee in 1 *Cor.* 15.2,3,4. 1 *Tim.* 1.15. *The being redeemed from the earth and from among men* is a further buſineſs, at leaſt an effectual product of the grace of God believed in mens hearts and conſciences, as is fore-hinted; but this Angel in Preaching the Goſpel *ſaid with a loud voice*, (what the whole Goſpel loudly ſpeaks to be the duty of all men, *viz.*

7. Verſ. 7. *Fear God, and give glory to him, for the hour of his judgment is come*, (not unlike that in *Matth.* 3.8,10. *Acts* 17. 30, 31. though it may here have ſome ſpecial eye at the ruine of *Babylon* preſently predicted) *and worſhip him that made heaven, and earth, and the ſea, and the fountains of waters*; (expreſſions like thoſe which the Apoſtle ſaith was the ſum or end of their preaching, in *Acts* 14. 15. but after this follows)

8. Verſ. 8. *And another Angel followed ſaying, Babylon is fallen, is fallen* (the doubling expreſſion implies its certainty and ſpeedineſs

ſpeedineſs, and the joy of Gods holy ones at it, *Gen.* 41. 32. *Rev.* 18. 20.) *that great city* (the oppoſite to *Jeruſalem* the holy City or true Church of God) *becauſe ſhe made all nations drink of the wine of her fornications.* (*Babylon* is the then *ruling City over the kings of the earth*, *Rev.* 17. 18. which was *Rome*, and ſo denotes that idolatrous Church, called the Whore for her being corrupted from Chriſt, and the ſincere Faith and worſhip of him, forſaking her fidelity to him to follow after and proſtitute her ſelf to the Kings of the earth, ſeeking and loving their favour, riches, gifts, honour, defence &c. and yet (as Harlots uſe to do with their Paramours *Jud.* 16. 6, 20.) ordering and ruling them as ſhe liſts, pretending that ſhe is the Lady and Queen of Heaven; that onely Catholick Church from whom they muſt receive all their Faith, Worſhip and Religion, and it may be noted that her downfal, and ſo of all Idolatry, Hereſie and falſe worſhip, either is and will be the effect (not of Seditions and Rebellions, but) of the ſincere and bold Preaching the Goſpel of Chriſt with its inſtructions by holy living, or Angel-like perſons, *not by might, nor by power, but by my Spirit, ſaith the Lord, Zech.* 4. 6.) or will otherwiſe joyn, and follow after it.

9. *Verſ.* 9, 10, 11. After theſe, Chriſt ſhew'ed

ſhewed him a third Angel that followed, and warned of the danger of worſhipping the Beaſt (eſpecially after the Goſpel preached and the fall of *Babylon* denounced) *ſaying with a loud voice, If any man worſhip the Beaſt or his Image, and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and ſhall be tormented with fire and brimſtone, in the preſence of the holy Angels, and in the preſence of the Lamb: And the ſmoke of their torment aſcendeth up for ever and ever. And they have no reſt day nor night who worſhip the Beaſt and his Image, and whoſoever receiveth the mark of his name.* A dreadful Sentence that might awaken all to enquire what this *Beaſt* and his *Image*, *Mark* and *Name* are, and what the worſhip thus threatened, and carefully avoid all things thereof. I ſhall onely here ſay, it's the preferring ſome other powers above Chriſt, and ſo is the ſame in ſubſtance with that. *Curſed is the man that truſteth in man, and maketh fleſh his arm, and his heart departeth from the Lord Jer.* 17. 5. but that that time will be ſad, is ſignified in the following exclamation, whether of the Angel or Evangeliſt, which ſaith,

10 Verſ 12. *Here is the patience of the Saints,*

Saints. here at this time moſt eminently tried and exerciſed. *Here are they* (emphatically) *that keep the commandments of God, and the faith of Jeſus, and forſake them not for the Beaſt Worſhip*; but then to hearten unto thoſe ſufferings though to death, he addes in the Text.

Ver. 14. *And I heard a voice from heaven, ſaying, Bleſſed are the dead that dye in the Lord*, &c. from the following whereof ſo immediately upon the former intimation, we may note Chriſts great care of his Church; as when he formerly told his Diſciples of weeping and mourning, he preſently tells them too of what might ſupport them, and bear up their ſorrowful hearts from ſinking: When he tells them he muſt leave them, he tells them alſo, that he would ſee them again, and not leave them comfortleſs, or as Orphans; and that upon his ſeeing them again, their hearts ſhould rejoyce, and their joy ſhould no man take from them; and that in him they ſhould have peace, who had alſo overcome the world, *Joh.* 14. 18 & 16. 20, 21, 22, 23. And when the Lord ſpeaks of the like ſad things with theſe by the Prophet *Iſaiah*; *That all the beaſts would come to devour, his watchmen being blind, and the ſhepherds void of underſtanding*; *ſo that the righteous periſh, no man regarding it, and mer-*

 ciful

ciful men are taken away from the evil: Yet then also for encouraging the hearts of his suffering servants, he proclaims like things with these here, even the sweet and excellent state of those righteous & merciful men, when so taken away and perished from among men, that is, when Dead: *He shall enter into peace, they shall lie in their beds, each one walking in his uprightness*; while he threatens judgment to the seed of the sorceress, the seed of the adulterer, and of the whore, *Isa.* 56. 9, 10. & 57. 1, 2, 3. Though our Lord leads his followers in o afflictions because he sees them needful and useful for them, yet he would not have them faint under their afflictions, to deprive themselves of the good intended by them. His Word and Gospel occasion troubles to them from the world, while they are thereby drawn out of the world, and are led to testifie of him to, and against the wickedness of the world: but he provides comforts and supports for them by the same word, by, and for which they suffer, that they might be inabled patiently to endure the things which they must suffer.

Yea, and we may further note from this Voice and Proclamation of the blessed state of the dead that die in the Lord, following so immediately after that acclamation, *Here is the patience of the Saints*; That the consideration

ſideration of the happy ſtate of the dead in Chriſt, is an excellent motive to a patient continuance in well-doing, though ſuffering for it unto death: *Rejoycing in hope firſt, we may be patient in tribulation*, Rom. 12. 12. Did we expect ſtill a continuance of evils in Death, and that it would make us ſtill unhappy and miſerable; and that Death is the end and recompence of an holy life from the world, it would exceedingly damp and take off the courage of men from exerciſing patience, and continuing to keep the Commandments of God, and the faith of Jeſus: But being rooted and grounded in the Faith, and not moved from the hope of the Goſpel, we may be there through ſtrengthned to all long ſuffering, and patience with joyfulneſs, *Col.* 1. 11. 23.

The words themſelves are a commandment, and we have thereabout,

1. The perſon acquainted with it, *I*, the holy Apoſtle or Pen-man of theſe Viſions: *Surely the Lord God will do nothing, but he reveals his ſecret unto his ſervants the Prophets*, Amos 3. 7. *The ſecret of the Lord is with thoſe that fear him*, &c. Pſal. 25. 14.

2. The way of his perceiving or receiving it; and that was by the ear, at leaſt the ear of his Spirit. *I heard. God ſpeaks once and twice, and man regards it not, or per-*

ceives it not, Job 33. 14. But bleſſed are the ears of his Diſciples, for they hear, *&c. Matth.* 13. 16.

3. The way of its being conveyed to him, and that was by a voice: Sound or voice are the proper ways of conveying things to the ear, and by the ear to the mind; and a voice is but an articulate ſound. There may be voice where there is no hearing, as above is ſignified in *Job* 33. 14, &c. And as is ſaid of the Levites wife when dead, *Judg.* 19. 25. and of the Shunammits ſon, 2 *King.* 4. 31. But there can be no hearing without ſome ſound or voice.

4. We have the place whence it came from heaven. Which being the place of Gods moſt glorious Reſidence, and Manifeſtation of himſelf; and where our Lord Jeſus Chriſt the holy and juſt one, is on the Throne of Majeſty; and where only holy Angels, and the ſpirits of juſt men have place: But no evil Angel, Satan being caſt out thence, nor no unclean thing may be admitted to enter: We may be ſure no voice comes from thence, but what is holy and true, and ſuch as is worthy to be received with all acceptation, being ſupremely and originally the voice of God, and of our Lord Jeſus, though it might be inſtrumentally uttered by ſome holy Angel. And ſo the Com-

Command here, was a Command of God and Christ.

5. We have the person to whom it was directed; and that was to the Apostle himself: *I heard a voice from heaven saying unto me.* He heard divers voices in and from heaven not directed to him, as may be seen *Chap.* 5. 2, 9, 10, 11, 12, 13. Voices directed to Christ, some to God, as *Chap.* 16. 5. 7. & *Chap.* 19. 1. 5, 6, 7. Some to the people of God, *Chap* 18. 4. but this was directed to this Saint *John* himself; wherein we have,

6. The matter of the Voice, the Command it self; and therein,

1. The Act commanded him, and that was to write; *Saying to me, Write.* And this was an exercise that God employed divers of his holy Servants in, but is not universally the work and business of all his Servants, or of those that are accepted of him: as all are not Apostles, nor all Prophets, nor all Teachers, &c. 1 *Cor.* 12, 28, 29, 30. so neither are, or have all his Servants been either Pen-men of Holy Scriptures, or of other Divine Matters; but as the same Spirit distributes his sundry Gifts variously, so hath he given commands to some to speak, to others to write the heavenly Truths. But neither the one nor the other so generally

the hearing of them; this was an honour put upon his Servants according as he pleased for others usefulness. *Jeremiah* was employed to speak, and *Baruch* to write the words from his mouth. *Jer.* 36. 17, 18 *Moses* did both write and speak to the people the words of the Law, and Commands of God, and of the Song he was to put into the peoples mouths, *Deut.* 31. 9, 19, 22, 24, 30. Yea, this Gift of Writing is an excellent Gift of God, a way of conveying his Truths, and of his great works and doings which he himself hath made use of; as he wrote the Ten Commandments with his own hand or finger, *Exod.* 31. 18. & 32. 16. & 34. 1. *Deut.* 10 1, 2 4. and many of his holy Prophets, and the Evangelists, and Apostles, divers of them were employed in this Exercise, whose Writing he owns also as his own, and therefore saith, *Have not I written to thee excellent things*, Prov. 22. 20. *And I have written to them the great things of my Law*, Hos. 8. 12.

And it may be minded, yea, and must be acknowledged, that in some respects this way of conveying over knowledge unto men, hath the preheminence in divers respects above that of speech; both as

1. It may be preserved a longer time what is this way imparted; when as the voice of words pass away into the air, after they are

are uttered: and so knowledge [illegible] hath been transmitted this way to after ages and generations, long after those that have uttered those truths by words of mouth are dead and gone. And this use of Writing, or end of Gods making use of it, or commanding it to be used, is expresly signified by himself; for not onely did *Moses* write the Law, and deliver it to the Priests, as a means to acquaint with it, and with the works of God therein mentioned, those that had not known them, even the children to be born, commanding them to that purpose at the end of every seven years to read it to all the people, men, women, and children, and the strangers within their gates, *Deut.* 31. 10, 11, 12, 13. but also God ordered *Moses* to write the Song mentioned in the same Chapter, that it might be a witness for him against the children of *Israel*, that it might not be forgotten out of the mouths of their seed, *vers.* 19. 21. And the Lord bade *Isaiah* go write it on a Table, and note it in a Book, that it might be for the time to come (or for the latter day) even for ever and ever, *that this is a rebellious people*, &c. *Isa.* 30. 8. 9. See also *Psal.* 102. 18.

2. This way the knowledge of things, and of Gods Works and Words, may be

nade known to many more then they can by any ones audible voice be declared to, as in all theſe Nations we have this way the declarations of thoſe things brought to us that were done in *Iſrael* and *Judah*; and the words ſpoken in thoſe places are this way brought to our cognizance; yea, by this way things ſpoken in ſecret, yea, or when we can have no opportunity to ſpeak our minds to any body, what we would ſpeak may be conveyed abroad, and made publick; and things ſpoken in the ear (as divers of our Saviours Parables) may be publiſhed all over the World. Yea, and

3. This is a more ſafe and certain way of conveyance of knowledge. Words may be miſtaken and miſrelated by thoſe that hear, and would relate them: many things in that way may be, and often have been, added, omitted, or altered. But what is written remains fixed, and may without addition, omiſſion, or alteration be read and tranſcribed. Thence it is ſaid, *I have written to thee excellent things, that I might make thee know the certainty of the words of truth; and that thou mayeſt anſwer the words of truth to thoſe that ſend to thee*, Prov. 22. 20, 21. Bleſs we God for ſo excellent and uſeful a gift, and for the great good things made known to us thereby, and take we heed of abuſing,

abuſing, or being harmed by it; for as God ordered it for great good and profit to men, ſo Sathan who can create nothing himſelf but lyes, abuſes, and leads his followers to abuſe this (as all other gifts of God) to Gods diſhonour, and mens deſtruction: and ſcarce any ſo much as this while it is made uſe of to propagate and keep on foot all manner of lyes and miſchievous devices: as is too evident.

But now, as every Act muſt have its object or matter about which it is exerciſed, ſo this writing muſt be of ſomething to be written. And indeed the thing that God commanded to be written, is generally ſomething, both true, as it is ſaid, *That which was written was upright, even words of truth*, Eccleſ. 12. 10. As alſo the Lord ordering the things concerning the *New Jeruſalem* to be written, addes this as a reaſon; *For theſe words are faithful and true*, Rev. 21. 5. And alſo of weight and uſefulneſs for the generations and people to whom they are ordered, and for whoſe ſake written; and ſo it is ſaid, *Whatſoever things were written aforetime, were written for our inſtruction, that we through patience and comfort of the Scriptures might have hope*, Rom. 15. 4. and *they were written for our admonition*, 1 Cor. 10. 11. and *write the viſion, and make*

make it plain upon tables, that he may run that reads it. That he may be encouraged and ſtrengthend *to run with patience the race ſet before him*, Habak. 2. 2. And ſo here is,

2. The matter to be written, ſome faithful and uſeful matter to be preſerved for the benefit of after ages. *Bleſſed are the dead that dye in the Lord*, &c. Wherein there is,

1. A heavenly Oracle, Doctrine, or Aſſertion, *viz.* That the Dead that dye in the Lord are henceforth bleſſed.

2. A Confirmation of this Aſſertion or Doctrine. And that both,

1. By Authority or Teſtimony; the higheſt, greateſt, and moſt indiſputable, *Yea, ſaith the Spirit.*

2. By Proof, or Demonſtration, or Reaſon alledged; and that alſo is two-fold, *viz.*

1. *That they may reſt from their labours.*

2. *And their works do follow them, or follow with them.*

I ſhall endeavour to conſider them briefly in this order, with ſome Application.

1. The Doctrine commanded to be written, and accordingly written, is, *That the Dead that dye in the Lord henceforth are bleſſed,*

bleſſed, or are henceforth bleſſed. Wherein we have,

1. The ſubject of the Aſſertion, or that whereabout it is; and that is, *The Dead.*

2. A qualification of this Subject, rendring it the proper Subject aſſerted of; and that is, *That dye in the Lord.*

3. The thing aſſerted of theſe; and that is, *That they are bleſſed.*

4. The time from whence either the Subject aſſerted of, or the thing aſſerted of them commenceth; for it may be either way conſtrued: either the dead that dye in the Lord henceforth, and ſo it's a more ſpecial limitation of the Subject aſſerted of; or, the Dead that dye in the Lord (generally or whenſoever) are henceforth bleſſed.

1. The Subject is the Dead, not the Living. And this term (the Dead) is ſpoken of variouſly in the Scriptures, according to a various way of dying; as there are that are dead in ſins and treſpaſſes, but they are not bleſſed, & therefore not here meant, *Eph.* 2. 1. & 4. 18. And there are that are dead to ſin, and ought ſo to reckon themſelves, 1 *Pet.* 2. 24. *Rom.* 6. 11. And dead to the Law, for ſeeking righteouſneſs thereby, and having their hope and confidence therefrom, *Gal.* 2. 19, 20. And theſe are in a ſenſe bleſſed, or in the way to it. And there are

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that are dead in the body, and as to natural life; as *Abraham* is dead, and the Prophets be dead, *Joh.* 8. 52. And that is the ſenſe of the words here. Thence note.

Note 1. That bodily Death and Bleſſedneſs may be conſiſtent; men that dye, and are dead, may be bleſſed: Not onely thoſe that are dead to the Law by the Body of Chriſt delivered from the curſe of that, and from being under it as the Covenant of Life; or that are dead to ſin, or rather perſons not onely dead in thoſe conſiderations, but alſo that are bodily dead, may be happy, in a very good, ſafe, and deſirable condition; ſo as that their ſtate may worthily be commended as very excellent: They may have their ſins forgiven and blotted out, and they that are in that condition are bleſſed, *Pſal.* 32. 12. They may have the favour of God, and be accepted and beloved of him, and they that are ſo, are bleſſed, *Prov.* 8. 34, 35. and (which includes both the former) they may have God to be their God, and to own them as his people, as it is ſaid of *Abraham*, *Iſaac*, and *Jacob* long after they were dead and buried; *I am the God of Abraham, the God of Iſaac, and the God of Jacob*, Exod. 3. 6. 15. And *bleſſed are the people whoſe God is the Lord*, Pſal. 144. 15. And forgiveneſs of ſins, and the favour of God are both implied

implied to be the portion of thoſe Souls ſeen in viſion under the Altar, even the Souls of thoſe that had been ſlain for the Word of God, and for the Teſtimony that they held, in that there were white Robes given to every one of them, as a token both of their free and full acquittance from ſin, and their being owned of God as righteous ones, and alſo of their being highly honoured and favoured of God, *Rev.* 6. 9, 10, 11.

And this not a little takes off the dreadfulneſs of this bodily Death, that it may conſiſt with Bleſſedneſs; and that it is not of it ſelf able to hinder and deprive us thereof: Men may be happy notwithſtanding its power and force. That's the dreadful Death, that men cannot be happy in, or under ſuch as the death in Sin, the ſpiritual death of the Soul under the guilt and power of ſin committed and continued in; and therefore that is threatened as a very ſad evil to be ſhunned. To be carnally minded, or the minding of the fleſh is death, *Rom.* 8. 6. a ſtate not to be continued in where it is, nor by any means to be run into where men are delivered therefrom: As alſo, The ſecond Death, the ſeparation of the Soul, or of the whole man rather from God in Soul and Body for ever; the everlaſting fire or lake burning with fire and brimſtone, the portion

portion of the Devil and his Angels, *Matth.* 25. 41. *Rev.* 20. 14. This is a ſad and dreadful ſtate indeed, namely this of the ſecond Death: While men are ſpiritually dead in ſin, their ſins are imputed, and they have no fellowſhip with God; but yet while alive in the body, they are in a poſſibility of being called and made alive to God, to him that's joyned to all the living there is hope, *Eccleſ.* 9. 6. But in the ſecond Death is nothing but miſery without hope of remedy or redemption; This, this is the Death then with all diligence to be ſhunned, and therefore care is to be taken to awake out of ſin alſo by repentance; for death in ſin continued in, brings the ſecond Death inevitably upon men. But as for this bodily Death, that's not ſo dreadful in it ſelf; men may do well for all that: and the reaſon is, becauſe Chriſt hath died for us, and is riſen again. This death indeed, as it was in its firſt threatning, and as upon our deſert incurred by us in the Fall of our firſt Parents, deprived us of all Bleſſedneſs, and would inevitably have done ſo for ever, had not God provided a deliverer; and deliverance from it, had not he graciouſly deviſed a device that his baniſhed might not be expelled for ever from him, 2 *Sam.* 14. 14. *But bleſſed be the Lord God of Iſrael, who hath raiſed*

raiſed up an Horn of ſalvation for us in the houſe of his ſervant David, that by him we might be *ſaved from our enemies; that hath given his onely begotten Son to be the propitiation for our ſins that we might live through him*, Luk. 1. 68, 69, 70. 1 Joh. 4. 9. 10. And bleſſed be the Son of God that willingly took upon himſelf in compliance with his Fathers will to ſuffer and die for us, that we through his ſtripes might be healed of that deadly wound wherewith in our liſtning to the Serpent we were wounded by him, he having giv n himſelf the ranſome for all, and taſted Death by the grace of God, for every man; hath aboliſhed or taken away the deſtructive power of this Death; and deſtroyed through his Death, him that had the power of it, that is the Devil; and being raiſed again from the dead he hath obtained even all redemption of all mankind from out this Death, ſo as none of them ſhall finally periſh therein, but be all raiſed out thereof: *for as by man* (Adam) *came death: even by man* (even the man Chriſt Jeſus) *comes the reſurrection of the dead: for as in Adam all die: ſo in Chriſt ſhall all be made alive.* 1 *Tim.* 2. 6. *Heb.* 2. 9. 2 *Cor.* 5. 14. 2 *Tim.* 1. 10. *Heb.* 9. 2. 1 *Cor.* 15. 21, 22. He is the reſurrection and the life, and through him there is an open paſſage now made

made through this death, and all the precedents, concomitants and consequences of it to life and immortality, even to eternal life in which is, and stands the onely true blessedness. *In Christ there is given us* (even to mankind generally considered) *eternal life* 1 *Joh.* 5. 11. in him the righteousness of God is for, or unto all, *Rom.* 3 22. and the *free gift unto all men for the justification of life*, *Rom.* 5 18. In him is forgiveness of sins, and plenteousness of Redemption through his blood, *Psal.* 130. 4. 5. *Coll.* 1. 14. and therefore by means of him men may be brought back to God, and enjoy him, his favour, and Kingdom notwithstanding this death, yea in the very state of it, and while actually dead they may be blessed. Bless we God for this gracious Device and doing of his for us, in, and by Christ; and bless we Christ Jesus our Lord, that he hath so acted and wrought through his Cross for us; and imbrace we the glad tidings of it with all acceptation and thankfulness.

2. But yet, In that the Holy Spirit stopt not there at *Blessed are the Dead*, but adds a restrictive, distinctive qualification, saying, *The Dead that die in the Lord.* Learn we thence.

Note, Secondly, That though this bodily *death* & *blessedness* may stand & be together, yet

yet all that die this Death or are dead in it are not bleſſed. No, we cannot ſay ſo, there be many that dye, and are dead in the Body, that ſhall never meet with bleſſedneſs, though bleſsedneſs may be met with notwithſtanding this death. We read of two men that dyed this Death, the one bleſſed and the other curſed; the Rich man, and *Lazarus*: *Lazarus* was bleſſed and happy, being carried of the Angels into *Abrahams* boſom; but the Rich man was moſt miſerably wretched, being carried into Hell, and there grievouſly tormented; without ſo much relief or hope of poſſibility of finding ſo much relief, as might amount to or be reſembled by a *drop of water to cool his tongue*, *Luke* 16. 19. 25, 26. and we find mention of a multitude, nay, of diverſe Princes with their multitudes gone down into the Pit of deſtruction in their uncircumciſedneſs, *Ezek.* 32. 18. 30, 31. and our Saviour tells us of Gods *killing the body and caſting into Hell*. *Luke* 12 5. and that *the Gate is wide and the Way broad that leads to Deſtruction*, and that *many go in thereat*, *Matth.* 7. 13. for the many dye in their ſins, and that's a ſad dying, and is mentioned as ſuch by our Saviour, when he ſaith to the Jews, *I go my way and ye ſhall ſeek me, and dye in your ſins, whither I go* (and that was to heaven

to his Father) *ye cannot come. Ye are of this world, I am not of this world. I said therefore that ye shall dye in your sins, for if ye believe not that I am He, ye shall dye in your sins, Joh* 8. 21, 24. And indeed that's the onely thing that makes any miserable that are dead: that they dyed in their sins, and their sins lie down with them in the dust, as is said, *Job* 20. 11. For where sin is continued in and not repented of, there it is not pardoned; and where sin is not pardoned, men are not blessed, but cursed. But this proceeds not from the force of the first or bodily death, but from the wilfulness and carelesness of men, while they be here alive; in neglecting Christ and the grace in him, and the salvation tendered to them; in that when He by his wisdom calls men to himself, and offers to make them wise and to save them; as is abundantly signifyed in *Prov.* 8 1. 4,5. and 9. 1. 4 5. *Matth.* 23. 37. yea, and counsels them to what is good, and reproves their contrary courses, and neglects or rejections of his Counsels, and waits upon them with long-suffering, yet they refuse and sleight all his love and good will, and harden their hearts against all means and methods, in inlargements and chastisements tending to their good; as is signified *Prov.* 1. 22,23,24, 25,

25. 29, 30. *Psal.* 81. 9, 10, 11, 12, *&c.* *Matth.* 23. 37. *Joh.* 5. 39, 40, *&c.* It is true that Christ dyed for all, even while sinners; for the ungodly and enemies, and thereby hath ransomed them from under the first Judgement, and from the lordship of Sathan into his own power and dispose, as is signified, 2 *Cor.* 5. 14, 15. *Rom.* 5. 18. and 14. 9. yea, and hath obtained into himself all fulness of grace and blessing: So as in him all the Families of the earth are blessed; *that is*, abundantly provided for of all things tending to, and sufficient to render them blessed in the participation thereof; so as he is represented as a full and large *feast prepared for all people*, *Isa.* 25. 6. being the Salvation *prepared* of God *before the face of* (or over against the needs of) *all people*, *Luke* 2. 31. as a like phrase signifies and is equivalently rendered in *Gen.* 2. 18. and having wrought a perfect righteousness which is *for*, unto all, *Rev.* 3. 22. But yet men cannot receive the benefit of all this, but in receiving, submitting to, and obeying: even as the Feast prepared profited not those that were invited to it and refused to come; nay they refusing it, and therein sleighting the love of him that made it and called them to it, provoked new anger and wrath to their destruction, *Matth.*

22. 4. 7. *Luke* 14, 16, 17. 24. the Salvation neglected, is a healing medicine refuſed and not taken, which leaves the miſerable, like perſons deſperately diſeaſed, in that caſe, to die of their Diſeaſe without remedy or eſcape. *Heb.* 2. 1, 3. the righteouſneſs for all comes upon *all that believe*; and therefore it being through unbelief refuſed, is like the *wedding garment* not put on, which neither clothes nor warms the perſon refuſing it, nor makes him comely and lovely; but being not on a man, the mans nakedneſs and unhandſomeneſs, together with the refuſal of the Charity ſhewed and proffered in preparing it for, and offering it to him, lays the perſon open to be expelled (though come into Gods houſe) and to be *caſt out into outer darkneſs*, *Rom.* 3. 22. *Matth.* 22. 10, 11, 12, 13. the *Life Eternal given us in Chriſt* is ſo given in and with him, that he that hath him, he only hath and enjoys it; and he that rejects and hath not Him, hath not it, 1 *Joh.* 5. 11, 12. To the enjoyment of Bleſſedneſs then, there muſt be a receiving and obedience to Chriſt, the Fountain and treaſury of it; otherwiſe, though men periſh not in the firſt Death, they will and muſt in the ſecond: for *the ſoul that ſinneth* (that ſtill and perpetually or impenitently ſinneth) though it *die not*

for

for the Fathers iniquity, nor have its *teeth ſet on edge, becauſe* its *Father* Adam *eat* the forbidden *ſowre grape*, and ſo *the ſon ſhall not bear the fathers iniquity*; that proverb before mentioned with reference to the ſecond and Eternal Death, ſhall not take place, *yet for its own ſinning it ſhall die*, *Ezek.* 18.2,3,4.19,20. *Jer.*31.29,30.

The dealings of God here are ſomewhat anſwerable to his dealings with *Iſrael*, when *having brought them all out of Egypt* (not leaving Man nor mothers Child, nor any Hoof there) yet *He afterward deſtroyed them that believed not, for their unbelief* and rebellious *ſinning* and going on to ſin *againſt him in the Wilderneſs*, *Jude* 5. *Heb.*3.17,18. even ſo here, it's not the firſt Death and Judgment detains any; but yet Chriſt having bought all into his diſpoſe from periſhing in that, will afterward judge to Eternal Death thoſe that believe or obey not. It is not any want of merit or worthineſs in Chriſts Death, or excluſion of them from being of its object, nor want of fulneſs or readineſs in him for ſaving them; but *this is the condemnation, that Light is come into the world, and men love darkneſs rather then light* *Joh.* 3.19. Onely Death, this bodily Death puts an end to the time of Gods patient waiting for their coming to Chriſt,

closing with his Light and Love, and repenting of their sins, and finding mercy with him. All the time God continues mens lives here, there is a possibility of escaping the Wrath to come: *For God is patient towards us not willing any should perish, but that all should come to repentance*, 2 *Pet.* 3. 9. Yea, *his goodness and forbearance* is inviting *and leading men to repentance*, *Rom.* 2. 4. and is to be *accounted Salvation*, 2 *Pet.* 3 15. Even *Jezabel* while Christ spared her he *gave her space to repent*, though *she repented not*, *Rev.* 2. 21. yea, and when he threatens to *cast her into a Bed, and them that commit adultery with her, even into great tribulation*, yet it is with this Proviso mentioned, *Except they repent of their deeds*, vers. 22. so slow is God to anger, and so lothe to exclude men from bliss and happiness, and so ready to shew mercy and to forgive, and so agreeable are Gods dealings to his Word and Oath, wherein he saith, and sweares to it, that *as He lives he hath no pleasure* (none at all secret or revealed) *in the Death of the wicked, but rather that he turn and live*, *Ezech.* 33 11. *To him that is joyned to all the living there is hope*, *Eccles.* 9. 4. And Christ *Dyed for all, that they that live* (while yet they live) *should not henceforth live to themselves, but to him that Dyed for them*

them and roſe again, 2 *Cor.* 5.15. But now when Death ſeizes on a man and cuts him off, then the door is ſhut upon him, and ſhould he now ſtand without and knock, it is too late; the anſwer from within is, *I know you not: Depart from me ye workers of iniquity*; No opening then, nor any admiſſion, *Luke* 13.25,26,27. the *Feaſt* ſleighted *ſhall not* then *be taſted of* for ever by them, *Luke* 14. 24. thence *the Gulf is for ever fixed* ſo that there is no coming of any from Heaven to help them: nor no going from their ſtate of Miſery to a ſtate of Salvation, *Luke* 16. 26. *in the Grave whither we go there is no work, nor device: no knowledge or wiſdom*, for the helpfulneſs of any that have here neglected Gods work and device declared to them, and the knowledge and wiſdom here offered them, *Eccleſ.* 9.10. Now is the accepted time; now is the day of Salvation, now is the day for men to hear in, and to work the works of God in; but if this be ſleighted, and men harden their hearts now, and will not hear Gods voice, *the night comes* and will come upon them *wherein no man can work*; after which there will be no more day, except an everlaſting Judgment upon them. And therefore in the ſtate of Death, they that dye in their ſins are ſo far from being happy and

bleſſed, that they are far more wretched then, then before; for though they are not bleſſed while here, becauſe their ſins are not blotted out, yet there is a poſſibility they may be ſo, and there is yet ſuch a mercy held forth to them as obtainable by them; *for if the wicked man will turn from all his ſins that he hath committed and keep all* Gods *ſtatutes, and do that which is lawful and right*, if he will liſten to and believe on Chriſt Jeſus, and not walk any longer after the Fleſh, but after the Spirit, there ſhall be no longer any Condemnation to him, *He ſhall ſurely live, he ſhall not dye*; namely, the ſecond Death, *Rom.* 8 1. *Ezek.* 18. 21. *all his tranſgreſſions that he hath committed they ſhall not be mentioned to him*, &c. *verſ.* 22. But when dead in his ſins, then there is no more hope or poſſibility of being happy; He who was miſerable before under a poſſibility of mercy, is now endleſly and remedileſly miſerable without that poſſibility. Oh! therefore how doth it behove every one now to ſtrive to *enter in at the ſtrait gate, Luke* 13. 24. to *do what his hands find him to do with all his might*, for ſeeking mercy and favour with God, *ſeeking the Lord while he may be found*, and *calling upon him while he is nigh at hand*, *Iſa.* 55. 6. *Eccleſ.* 9. 10.

while

while it is yet ſaid, or *called to day, not hardning the heart* but hearkening to Gods voice, *Pſal.* 95.7.8. *Heb.* 3.7,8,15. making *haſte* and not delaying *to keep Gods Commandments, Pſal* 119.59,60. haſting to eſcape (as the Angels ſaid to *Lot* when they brought him and his Family out of *Sodom, Gen.* 19. 17.) as for our lives or ſouls *not looking back*, ſtaying or lingring in all the Plain of this World, *but eſcape to the mountain* of the Lord *leſt we be conſumed*, giving diligence to know, win and be found in Chriſt Jeſus: and being brought in to him, to abide in him and be faithful to him to the Death, and then no danger of being miſerable for ever: For

Bleſſed are they that dye in the Lord from henceforth. And ſo we come to the Subſtance of the Words, and their plain and full import. *viz.* That

Note 3. All *they that Dye in the Lord are Bleſſed from henceforth*; where we ſhall enquire and ſhew

1. Who is meant here by *the Lord.*
2. What it is to *Dye in the Lord*, or who they are that may be ſaid ſo to dye.
3. Wherein they are *bleſſed*, or what and whence that bleſſedneſs is, that is aſſerted of them.

4. What

4. What is the meaning of that additional word, *henceforth*, and what it may import.

1. By *the Lord* here is without all doubt meant Jesus Christ, for He is *Lord of All*, *Acts* 10.36. for though there are that are called Lords, many, *yet to us* (saith the Apostle) *there is but one Lord, Jesus Christ by whom are all things and we by him*, 1 *Cor.* 8. 6. and we find like Phrases to this, expresly mention him, as He in whom the believers on him dye; thus in 1 *Cor.* 15. 18. *they are fallen asleep in Christ*. And in 1 *Thes.* 4.14.16. *Them that sleep in Jesus will God bring with him, and the Dead in Christ shall rise first.* He then is here meant by *the Lord*, yet not so as to exclude but include the Father and Holy Spirit, who are in and upon him; and He may well be stiled *the Lord*: For,

1. As God, *the Word with God in the beginning who was God*, so *all things were made by him*, and He was and is by that right and stile as one with the Father (who made all things by him) and with the holy Spirit (by whom or which he gave them their Formes, Virtues, and Beings) *the Lord of All*, *Joh.* 1. 1, 2. *Col.* 1. 16, 17. *Heb.* 1. 2, 3.

2. As

2. As man alſo taken into unity of perſon with the eternal word he muſt needs be, and ſo was and is Lord; the Manhood by that aſſumption into that perſonal union being advanced into intereſt in and communion with him in that his Dignity and Authority. And ſo the Angel that came to declare to the Shepherds his Nativity called him, while he lay in the Manger, *Chriſt the Lord*, *Luke* 2. 10. 11. ſo the Evangeliſts ſpeak of him too in his ſtate of Miniſtery and ſervice very often, as *the Lord appointed ſeventy*, *Luke* 10. 1. the Apoſtles ſaid unto the Lord, *Lord increaſe our Faith*, *Luke* 17. 5. and himſelf bid the man out of whom he caſt a Legion of Devils, *Go and ſhew how great things the Lord hath done for thee*. *Mark* 5. 19. yea, and even in his dead ſtate as to his Body, the Angels ſent to declare his Reſurrection, call him Lord, as to his Body laid in the Sepulchre, ſaying, *Come ſee the place where the Lord lay*, *Matth.* 28. 6. But eſpecially,

3. As Mediatour and *Immanuel* in his exalted and glorified ſtate, he is made of God the Father, and ſo declared to be Lord and Chriſt, as the fruit and reward of his Obedience and Sufferings to Death, *the Death of the Croſs*. And as to his actual poſſeſſing in the nature of Man the Throne of

of Majeſty, and having thereon all Authority and Power inſtated on and exerciſed by him.

To this end Chriſt both Dyed, Roſe and revived (or lived again) *that he might be Lord of* (or as the word ἵνα κυριεύσῃ. rather ſignifieth that he might Lord it, or exerciſe Dominion over) *the quick and dead*, *Rom.* 14. 9. and becauſe *he humbled himſelf, and became obedient to the Death, the death of the Croſs, for this cauſe God hath highly exalted him and given him a Name above every name, That at the Name of Jeſus every knee ſhould bowe both of things in heaven, and things in earth, and things under the earth: and that every tongue ſhould confeſs that Jeſus Chriſt is the Lord to the glory of God the Father*, *Phil.* 2. 8, 9, 10, 11. who hath put all things under his feet, and made Angels, Authorities and Powers ſubject unto him. Yea indeed, over men he is worthily Lord by way of Purchaſe and right of Redemption, *having given himſelf a Ranſome for all*, 1 *Tim* 2. 6. whence the *falſe Teachers* are charged with *denying the Lord that bought them*, 2 *Pet.* 2. 1. *And he dyed* (it's ſaid) *for all that they* (whoever they be of mankind) *that live ſhould not henceforth live to themſelves, but unto him who dyed for them and roſe again*, 2 *Cor.* 5. 15.

5. 15. Live to him, namely, as Servants to their proper Lord to whom they muſt give an account for all things. He is Lord over the Devils and evil Spirits by way of Conqueſt, having Conquered and overcome them, ſpoiled them and led them Captive in Triumph, and ſo hath power to do his pleaſure with them, *Col* 2. 15. And the good Angels willingly ſubmit themſelves to him as given to him of God with all other things in Heaven, Earth, under the earth, and in the Seas; and as to one whom God hath exalted to be over them, and bids to Worſhip him; yea, and they judge him moſt worthy of this Power and Dignity, becauſe of his unparalleld acts for us and Conqueſt over Death, and Hell, and Devils by his Death and Sufferings, *aſcribing bleſſing, honour, glory and power to him, Heb.* 1. 6. with *Pſal.* 97. 7. *Rev.* 5. 11. 12, 13. He then is *the Lord* in whom whoſoever *dieth is bleſſed* But

2. What's that *dying in the Lord*! For it is implyed here that ſome do *die in the Lord*, and that there is a *dying in the Lord.* But what's that! Indeed we may ſay in a ſenſe there is a dying in the Lord, and in a ſenſe there is no dying in him. In this ſenſe there is no dying in Chriſt, that is, He is not the Subject of this Dying; as in Chriſt,

Christ, and in him, sometimes signifie in him as the subject of the thing spoken of as when it is said, *in him we are Compleat Col.* 2. 10. *in him is no sin*, 1 *Joh.* 2. 5. in this sense there is no Death or dying in him. He once dyed for sin, the just for us unjust, *but he dyeth no more, Death hath no more dominion over him, Rom.*6.9,10. *He was dead but is alive, and lives for evermore, Amen, Rev.* 1.18. The song of the Saints is and shall be (as our Deceased friend and Sister on her Death-bed noted) *Worthy is the Lamb* (not that is, but) *that was slain to open the* Book, &c. He now is neither dying nor dead, *Rev* 5.9. it is true the Apostle said, *they bare about in their body the dying of the* Lord *Jesus*, 2 Cor, 4. 10. but that's to be understood either of the sufferings occasioned by the constraining operations of his love in dying for them believed by them, the dying that Christs love led them to endure for him and his Names sake, and that to be the sense, the next words may argue, in which he saith, *We that live are alway delivered unto Death for Jesus sake, vers.* 11. so as the dying of Jesus is the dying for Jesus sake; or else the dying of Jesus is the dying of those that are his Members, what is done to them being taken by him as done to himself, as is said

Matth.

Matth. 25. 40. 45. *Zech.* 2. 8. *Acts* 9. 4. but otherwiſe he dies not, in himſelf he dieth not, nor may any ſuch thing be imagined to be here implyed where the ſpeech is of others dying in him; concerning whom alſo neither may we underſtand that they dye in him as to their ſtate in him, or ſo as in the things which are properly of him, as ſuch a like Phraſe ſometimes ſignifies, as when it is ſaid, *Ye are light in the Lord*; *that is*, in what ye have in him, in his perſon, or in what ye have derived from him, and have or are after him as found in him, *Epheſ.* 5. 8. *and ye are wiſe in Chriſt*, 1 *Cor.* 4. 10. they that dye in him in ſuch a ſenſe are not bleſſed, but wretched; if any dye as to what they are in him, or derive from him; ſuch as Crucifie Chriſt again to themſelves, and that dye as to their dependance on him; Faith, Hope, and Rejoycing in him, or the like. Nor can it be ſaid that men dye by or as coming unto or into him, or being in him as to their ſtate God-ward, and in their ſpirits; but men live in and by him. He conveys not Death but Life unto men in their coming to and being in him; as is ſaid, *In the way of righteouſneſs is Life, and in the path way thereof there is no Death*, Prov. 12. 28. *Death*, as it is *the wages of ſin*, though ſuffered and ſuſtained by

by Christ, yet it is not met with in an from Christ as a proper consequent of him or of Faith in him, but Life: *He that hath the Son hath life*, 1 *Joh* 5. 12. *who dyed that we might live in and by him*, 1 *Joh* 4. 9, 10. And yet there is a *dying in the Lord*, that is, of those that are in the Lord, and that in the view and beholding of him as the effect or operation of him beheld and believed on. As to say,

There is a *Dying* to our Selves, the World, and Sin; a letting go our Confidence, rejoycing in, or resting on our own wisdom, righteousness, the flesh or fleshly priviledges, and expectations of life from our keeping of or conformity to the Law of *Moses*, or the like; as in this sense the Apostle saith, *I through the law am dead to the law that I may live to God: I am crucifyed with Christ, yet I live, not I, but Christ liveth in me*, &c. *Gal.* 2. 19, 20. *and ye brethren, are dead to the law by the Body of Christ*, namely by it as Crucified for you, believed in by you, *Rom.* 7. 4. and so *God forbid that I should glory in any thing save in the Cross of our Lord Jesus Christ, by which the World is crucified to me and I to the World*, Gal. 6. 14. *and what things were advantage to me those I counted loss for Christ*, Phil. 3. 7. *and reckon your*

selves

your ſelves dead to ſin, &c. *Rom.* 6. 11. And this kind of Dying may be taken in here inclusively as that that foreruns and makes way for this *dying in the Lord*, and they are bleſſed that in ſuch ſenſe Dye in or through the Lord, or the knowledge of him: *For if we be dead with him, we ſhall alſo live with him*, 2 *Tim.* 2. 11.

But that which is properly meant here is, that thoſe that are in Chriſt may dye as to the bodily death, the being in Chriſt and the Bodily death are conſiſtent, otherwiſe Dying and bleſſedneſs could not conſiſt together, as we ſhewed they do: for there is no bleſſedneſs out of Chriſt. And that a being in Chriſt may ſtand together with bodily death is further clear, in that as Chriſt came not to prevent and keep men from bodily death by his dying, but to obtain a reſurrection out of it; ſo neither doth mens being in Chriſt prevent or annull the deriving life from Chriſt is not ſuch a deriving life as puts by the Body from dying: For it is not derived upon the Body, but from (and ſo after) its Death. *It is appointed for men once to Dye*, and that appointment was made after the promiſe of Chriſt and of his defeating the Devils Plot, the *bruiſing his head*, and therefore is conſiſtent with it. Chriſt can

can and will defeat Sathans plot for keeping man out everlastingly from God though they dye as to the Body, *Heb.* 9. 27. with *Gen.* 3. 15, 16. Christ indeed being believed on, gives forth his divine Spirit and life for quickening our spirit and expelling Death out of that, raising it up to a lively hope in God; but it expels not Death out of the body till the Resurrection of the dead. *The body is still dead* (under the Sentence of and in the way to Death) *because of sin* (that yet remains in it) *but the Spirit or inward man, is life for righteousness, Rom.* 8. 10. thence, *we see wise men dye, Psal.* 49. 11. and as was mentioned before, *Abraham* is dead, and *Moses* and the Prophets are dead, in respect of their outward man; though they were brought to and lived and abode in Christ, and we must others fare also. And this God orders for divers good causes, as I have shewed in my *Balaams wish*, as to keep us always low and humble in our selves; and dependant on God and mindful of our latter end; and so more heedful to the instructions of wisdome; and that God and Christ might be glorified in raising us up from the Dead.

But now to *dye in the Lord* in this sense signifies and hath in it,

1. A continuance in Christ, even in the Faith and Obedience of him till Death and in Death, so as that we lay down our lives or give up our breath, holding fast the Faith and grace of Christ, as it is said of the Patriarchs, *that they all dyed in the Faith*, so as retaining and not going out from the Faith; when their spirits left and went out of their bodies, yet they went not out from Christ, from believing and hoping in him, *Heb.* 11.13. And there may be further in it

2. A spending and laying down the Bodily life in an exercise of Faith and Hope in Christ and walking in the Spirit, vertues and service of Christ, so as that the dying is in a sense the effect and product to the Flesh of believing and walking in him, as the Apostles that so walked in Christ, as that they spent themselves, and strength, and life as it were in the flames of his love to them, and zeal for him thence springing, being offered up as a Sacrifice as it were, *upon the sacrifice and service of the Faith*, Phil. 2.17. *offered* (or powered out as a drink-offering, as the word signifies) in 2 *Tim.* 4.6. and in some cases and times (as those before mentioned under the cruelties of the Beast and false Prophet) it takes in

3. A Dying in the Cause of Christ, and

for his ſake as Martyrs put to Death for *bearing witneſs and teſtimony to him*, as *thoſe beheaded for the witneſs of Chriſt, and the Word of God, and for not worſhipping the Beaſt*, &c. *Rev.* 6. 9. and 20. 4. We may put them together and ſay, that when men are, and continue in the Faith of Chriſt, and ſo in the love and vertues of Chriſt too, and *in death, Rev.* 2. 10 and by the force of that they have in and from Chriſt, lay down or ſpend out their lives either in ſerving, or ſuffering for Chriſt; then may they be ſaid to *dye in the Lord*: and all that ſo dye, *dye in the Lord*. But yet further, they that in any ſuch ſenſe *dye in the Lord*, may be ſaid alſo in another ſenſe (which pertains to, and is the immediate ſpring of their bleſſedneſs) to dye in him. *viz.*

4. In the love of the Lord; as being the objects of his favourable acceptance, and ſo encloſed as it were in his arms: in his vertues as being encompaſſed about with the vertues of his Sufferings and Sacrifice, and ſo in his Covenant and Promiſes; and thence *They*, all they that ſo Dye, in what way ſoever, as to the outward way of dying they dye; whether by a fair Death on their Beds, or by any violent Death inflicted on them, whether by a more eaſie,

or

or more ſharp and painful death; yea, though they dye of Poverty, or are full of Sores, as *Lazarus*, yet they are Bleſſed; though in the ſight of men they ſeem moſt miſerable, yet they are in a happy ſtate and condition. Which we are nextly

3. To enquire into, and ſhew what that Bleſſedeeſs is, and how they are bleſſed; we may ſay, Bleſſedneſs ſtands in exemption or freedom from what's evil and harmful: and in having intereſt in and enjoyment of good to content and ſatisfaction; and they that *dye in the Lord* are in ſuch a ſtate even while dead; and needs they muſt be ſo. For,

1. In Chriſt there is all that may free, exempt or deliver a man from evil; and there is all that may do good, and make content and ſatisfied, and ſo all that may make one both privatively and poſitively Bleſſed.

1. In him is freedom and deliverance from evil not onely for himſelf, but ſo as it may be for the freeing of others, not onely ſin hath no dominion over, or place in him (though he was made ſin, and bare our ſins for us, yet having dyed for it, and being raiſed again, in him is no ſin, no ſin now, on, or imputed to him) but alſo there is freedom from it for us, forgiveneſs of

it, and juſtification from it as is ſaid. *Be it known to you that in this man is preached to you forgiveneſs of ſins*, Acts 13. 38. And, *there is forgiveneſs with thee that thou mayeſt be feared*, Pſal. 130. 4. yea, and not onely is he clean from it, but with him is cleanſing too; He hath made a *purgation of our ſins*, Heb. 1.3. *opened a fountain for* waſhing and *cleanſing* us, *Zech.* 13. 1. and in both reſpects he is the Saviour from ſin, both as to the imputation, and as to the pollution of it. And where ſin is taken away, or removed, evil of Wrath and Puniſhment hath no place. While ſin was imputed to, and laid upon Chriſt, he was alſo obnoxious to the curſe, and wrath, that was the Wages of it: And while God imputes ſin, and it is not waſhed off a man, puniſhment, and evil of wrath may befal him; but as in him there is forgiveneſs of, and cleanſing from ſin, ſo in him is deliverance from wrath too, either as to miſery inflicted on the Creature, or as to the hiding of Gods face, or withdrawing his favour from it, *being juſtified from his Blood*, how much more ſaved *from wrath*! both Poſitive and Privative; Poſitive of evil, and Privative of good, *Rom.* 5. 9. and then, as there is none hath power over him in the leaſt, ſo in him there is that infinite wiſdome

wiſdome and power, by which he is All ſufficient to ſave us from them; and order their enmities as he ſees good: ſo as he can ſuffer them to act forth their malice, and yet ſecure thoſe againſt whom it's acted, ſo as it ſhall have no evil influence upon them; yea, all enemies ſpiritual and corporal are at his beck and will, to do to, or with them as he pleaſes, and he can let out or reſtrain their wrath; inflict puniſhments by them, or ſave from, or deliver out of the troubles they occaſion, as he pleaſes, *Pſal.* 76.10.

2. In him alſo is all fulneſs of good wherewith he may do us good, and content, and ſatisfie us; *for all the fulneſs of the God-head dwells bodily in him, and in him we are compleat*, Col. 2. 9,10. It hath pleaſed all fulneſs to (or it hath pleaſed the Father, that all Fulneſs ſhould) *dwell in him, Col* 1. 19. the Father is in him, with all the fulneſs of his love and favour, He is enough to ſatisfie the Soul for ever, and produce any good to it that he pleaſes. In him is the fulneſs of the holy Spirit, and of all his glorious Power, Wiſdom, Love, Sweetneſs and Comfort; and with all its moſt enobling and enriching vertues, ſo as he can *baptiſe with it*, us, and *whom he pleaſeth, Iſa.* 42.1. *Mat.* 3.11. *Joh.* 1.33.

and 7.37, 38, 39. His are all Riches and precious treasures; all things in Heaven and Earth are his, Riches and Honour are with him, yea, *durable Riches and Righteousness*; his *Fruit is better then gold, yea then fine gold, and his revenue better then choice silver*, Prov. 8.18, 19. *Length of days are in his right hand* (even Immortality and Eternal Life) *and in his left hand Riches and Honour. His ways are ways of pleasantness and all his paths are peace. He is a tree of life to them that lay hold on him, and happy therefore is every one that retains him*, *Prov.* 3. 15, 16, 17, 18. Happy indeed, For

2. Whosoever comes into him, is, and abides in him, is interested in all that is his, and that is in him and comes to the participation of the benefit thereof; they that are made in him through the grace of God, to them he is made of God, *Wisdom, Righteousness, Holiness and Redemption*, 1 *Cor.* 1. 30. They have him to be theirs, 1 *Joh.* 5. 12. yea, and in him they have the Father also, being and continuing in the Son, they are in the Father also, 1 *Joh.* 2 24. *In God the Father and in the Lord Jesus Christ*, 1 *Thes.* 1. 1. & 2 *Thes.* 1. 1. and as they are both in Father, and Son, *so they have both*, 2 Joh. 9. And how can they

they that have ſuch a portion and Inheritance, but be happy?

1. Privatively Happy, ſo as to be exempted from all that is evil; from ſin, the Root of all evil, ſo it is not imputed to to them, *In him all that believe are juſtified from all things which they could not be juſtified by the law of Moſes*, Acts 13. 39. *in him we have redemption through his Blood the forgiveneſs of ſins*, Eph. 1. 7. Col. 1. 14 ſo as to be ſanctified & cleanſed from ſin, ſo as *it ſhall not have dominion over thoſe that believe in* (and ſo are, and abide in him) *Rom* 6. 14. *He that abideth in him ſinneth not*, 1 Joh. 3. 6. and then *there is no Condemnation to them that are in him, that walk not after the Fleſh but after the Spirit*, Rom. 8. 1. And ſo there is no evil in their Portion, *there ſhall no evil happen to the juſt*, as they are that are in, and abide in Chriſt, *Prov.* 12. 21. *All things work together for good to them*, Rom. 8. 28. and ſo there is no Death to them, nothing of miſery, or ſeparation from God, which is the death of the Soul, nothing of deſtruction, *they ſhall not periſh*, Joh. 3. 16.

True it is, that they may have, and actually have Enemies againſt them, within, and without; but Chriſt is to them a place of ſure Defence againſt them, and preſerves

their

their Souls; *Their place of defence is on high, a place of the munition of rocks*, Isa. 33. 16. and they dwell safely, so as they may be also quiet from the fear of evil, *Prov.* 1. 33. being and dwelling in him who is the most High, and in his secret place they dwell, under the shadow and Protection of the Almighty, saying of him, *who is the Lord? He is my rock and my fortress, my God in whom I will trust*, surely *He will deliver them from the snare of the Fowler, and from the truly noisome Pestilence. He will cover them with his feathers, and under his wings shall they trust, his truth shall be their shield and buckler, so as they shall not be afraid of the terrour by night, nor of the arrow that flyeth by day.* Yea dwelling in the Lord, as in their refuge, and having him, the most High, for their habitation there shall no evil befal them, nor any Plague come nigh their dwelling, *Psal.* 91. 1, 2, 3, 4, 5, 9, 10.

2. Positively happy, in the enjoyment of, and interest (at least) in all that's good for as *the Lord is a strong house or house of defence to them that are in him*, Psal. 31. 2. and 71. 3, so he is also to them *a house of feasting or sacrifices*, Prov. 9. 1, 2, 3. and *they that trust in him and under the shadow of his wings shall abundantly be satisfied with*

the

the fatness of his house; and *he will make them drink of the rivers of his pleasures*, Psal. 36.7,8,9. He is to them *a fountain of life and living waters, both quickning, purifying and satisfing them.* He is to them *a sun, and shield, and will give them grace and glory and no good thing will he withhold from them that are upright with him*, Psal. 84.11. in him they have, and from him derive that heavenly wisdom, that brings with it to them, Riches, and Honour, and Life, in him they have, and from him receive that holy Spirit whose fruit is Love, Joy, Peace, and in a word, all Goodness; Righteousness and Truth, *Gal.* 5.22. *Joh* 7. 38,39. and 4. 14. *Ephs* 5 8. yea, in him they have the Adoption of Sons, and are honoured with that near relation to God, where through they become his Heirs *joynt-heirs with Christ*, Rom. 8. 17. And if the Lord being their *shepherd they shall not want*, Psal. 23. 1. How shall they want then, God being their Father, Christ their Brother, and they joynt-heirs with him? these are the fearers of the Lord that are blessed, and the very fear of the Lord is such a Blessing to them as tendeth to life, so as they shall abide satisfied with it, *and shall not be visited of evil*, Psal. 112. 1. Prov. 19.23. Well may it be said of every such

one,

one, as is ſaid of *Aſher*, whoſe name ſignified Bleſſed, *that his bread or portion is fat*, Gen. 49. 20. or as of *Nepthali*, that he is, and ſhall be *ſatisfied with favour*, Deut. 33. 23. and of them all as is ſaid of *Iſrael*, *Happy art thou, O Iſrael, ſaved by the Lord, the Eternal God is thy refuge, or manſions, and underneath thee* (even when thou falleſt loweſt) *are the everlaſting arms, who is like unto thee! who haſt the Lord for the ſhield of thy help and whoſe ſword is thy excellency*, &c. Deut. 33.17.29.

Object. *If it be ſaid, This is indeed the portion of them that are in Chriſt, while alive here: but here we are to ſpeak of thoſe that are Dead dying in Chriſt*; I anſwer:

1. This is the Portion of men in Chriſt at all times, whether alive or dead, as to the Body or Fleſh; yea, it's rather their Portion that Dye in Chriſt, then of others; for if men be in Chriſt when they live here, and before they dye turn out from him, and ſo dye not in him, they looſe and forfeit all this Bleſſedneſs; for Bleſſedneſs is ſo the Portion of Chriſt (who onely hath purchaſed and obtained it into himſelf by his onely perfect, and moſt acceptable righteouſneſs

teousneſs) that though he have it not for himſelf onely, but for us, yet there is no intereſt in it, nor enjoyment of it to be had out of, or apart from him; that being alſo true, that *he that hath the Son hath life, and he that hath not the Son hath not life*, 1 Joh. 5. 11, 12. He therefore that tranſgreſſeth and abideth not in the Doctrine of Chriſt, hath not God, and ſo not life; for God there anſwers to Father and Son in the next Clauſe, which Son is the life, and hath the life given of God to us in himſelf, 2 *Joh.* 9. *The juſt ſhall live by Faith; but if* (he or) *any man draw back my Soul ſhall have no pleaſure in him*: Nay he that draws back, *draws back to perdition*, Heb 37. 38, 39. ſo as to looſe all this portion, and his Soul in the loſs of it. But while any man is in Chriſt alive or dead, he is in a full and moſt accompliſht treaſury of all bliſs and happineſs; and in the diſpoſe and favour of one perfectly Faithful, to communicate and give forth of his fulneſs according to his Promiſes; all the Promiſes of God are in him; yea, and *Amen*. And he that is in him, is in him an heir of them, and abiding in him, ſhall not fail to inherit them, though they as to the body dye, 2 *Cor.* 1. 20. *Gal* 3. 29. : For

2. Death,

2. Death, this bodily death, doth not make any alteration as to mens being in him, it is not the going of the Soul out of the Body, that is, its going out of Christ, they that *dye in the Lord*, are in the Lord in the time and act of his dying, laying down their lives, or breathing out their Spirits in the Faith and in the Spirit of him; they are yet in him incloſed in his Arms, in his favour, and love, and Covenant with him, whence he is ſtill, even in Death, as we noted before, ſtiled their God, for though Dead men, and as to bodily life, yet they live to him, and in reſpect of their ſpirits ſee no Death, *Prov.* 12.28. *Job.* 8.51. *their hearts ſhall live for ever*, Pſal. 22.26. this Death is called a ſleep; *they that ſleep in Jeſus ſhall God bring with him*, 1 Theſ. 4. 14. And as the bodily ſleep makes no alteration in relation or Covenant-engagements: no more doth the bodily Death in relation to God and Chriſt, and intereſt in the Covenant and Promiſes of his bleſſing; a Child is the Fathers Child as well when aſleep as when awake, and is nevertheleſs an Heir to an Eſtate given by deed of gift, or by the Fathers Will and Teſtament. Nor is a Wife the leſs the Wife, and in the marriage-covenant when ſhe lies faſt aſleep in her Husbands boſom, then when ſhe is moſt

awake

awake and active; and therefore is in as happy a condition (if happy in her Marriage) then, as at other times; yea, we may say of the man asleep in Christ, or (which is all one) Dead in the Lord, that his state is better then before, as we shall shew God willing, in what follows; for as *the Dead that dye in the Lord* are blessed both privatively, as they are exempted from, & secured against evil: and positively, as they are interested in Christ, & in all, the good that is in him, and to be communicated by him: So also they are

3. Comparatively Blessed, more blessed in divers respects then divers others, or then themselves in former times.

1. Comparatively to other men they be happy, whether they be

1. Those that Dye, and are dead out of the Lord, they are happy in respect of them howsoever they dye; it may be in the appearance of men sinners that dye in their sins are happier in their Death then they, *as having no bands in their death*, as is said, *Ps.* 73.4 they may lye and dye in stately Rooms, and soft Beds, encompassed about with their Friends and Kindred, feel little pain, dispose of great estates to their Children & friends; they may possibly express no fear of Hell, but hope they shall go to heaven, *Mat.*7.22,23. They may, when dead, have costly Funerals, & state-

ly

ly Monuments, *&c.* when as those that dye in Christ may dye grievous Deaths in the sight of men, of sharp Diseases, full of Sores and Boyles, in Prisons, Dungeons, yea, on Racks or Gibbets, as it is said of those Saints of whom the world was not worthy; that they were some Tortured, others Stoned, others Sawn asunder, others slain with the Sword; that they were destitute (of succour, namely, Friends, means of helpfulness, and the like) Afflicted, Tormented, *Heb.* 11. 37, 38. and yet for all this great difference, as to the way and outward manner of Dying; Yea, though we add also, that they being tempted may cry out, as forsaken of God (as our Lord Jesus on the Cross) yet these that dye in the Lord are infinitely Blessed above the other; nay, rather, Blessed, and not at all the other, let them dye as desirably otherwise they can, yea, though also they, when Dead, have their Names cryed up of men, as if they were Worthy, Gallant, Honourable persons; and those that *dye in the Lord*, be accounted (as our Lord was by the Phatisees, *Matth.* 27. 62, 63) *as Deceivers*; or (as the Papists called divers of our *English* martyrs) stinking martyrs, mad men, Hereticks, *&c.* Yet these latter, *they that dye in the Lord*, are far happier then the other.

We

We may compare those two mentioned in *Luke* 16. 19. the *Rich man* and *Lazarus*, they both dyed. But oh how great a difference to appearance in their dying! the one in a Rich state, and therefore no doubt but had or might have Friends, and Physicians about him, and want no Attendance; and after Death had a Burial; which we find not said of the poor *Lazarus*, he might dye of his Sores, and in some ditch, and his body might be exposed to the Birds or Beasts of prey (as those Saints mentioned in *Psal.* 79. 2,3,4.) But yet the difference in the goodness of their state when dead, was far more for the advantage on *Lazarus* side, then the goodness of the way of their outward dying was on the Rich man's side: For after Death the poor *Lazarus* was carried of Angels into *Abraham's* bosome, and was comforted and refreshed with everlasting Consolations, not to be lost again: When the Rich man was in Hell, tormented without ease, or end; not having either possibility of escape from thence, or of enjoying there so much as one drop of Water to cool the tip of his tongue. Who would choose to dye as the Rich man, with such a state after death, rather then as the poor man, or any of the most cruelly Martyred

good man, having the poor man's after-ſtate? who would not rather go through any difficult and dirty way from a Priſon, to a Throne, then to ſlide down from ſome ſtately Throne, or off ſome pleaſant Hill beſtrawed with ſweeteſt Flowers in his deſcent; or attended alſo with the moſt melodious Muſick into a dark Dungeon, to lie and rot there in the midſt of noiſome ſtenches, pinch'd and pin'd away with Famine, or made a prey to venemous Snakes and Serpents. *The righteous hath hope in Death, but the wicked is driven away in his wickedneſs*, Prov. 14. 32. and *the hope of the Hypocrite ſhall periſh, and be as the giving up of the ghoſt*, Job 18. 13, 14. and 11. 20. but *the hope of the righteous ſhall be gladneſs*, Prov. 10. 28.

2. Thoſe that live in the greateſt pomp and ſplendor in the world, injoying the greateſt fulneſs of Riches, Honour, and Glory; or the moſt delightful continuing pleaſures, for theſe in the midſt of their enjoyments are in a ſtate of incertainty. Their Riches are uncertain riches, they may take them wings and fly away, the Thief may ſteal them, or the Moth and ruſt corrupt them: Their Honours like *Hamans* may end upon a Gallows, or as *Ahithophels* in a Halter; and all their pleaſures in a mo-

ment

ment vaniſh, and they may come with *Cræſus* the *Lydian* King, to learn the uncertainty of all things here by ſad Experience, falling into the hand and Power of their Enemies; The pleaſures of ſin are but for a ſeaſon, and the reproches of Chriſt are far greater Riches, than all *the treaſures of Egypt*, or of the World, *Heb.* 11. 25, 26. The Wealthieſt and moſt Honoured perſons here muſt dye, and then *they ſhall carry nothing away with them, nor their pomp and glory deſcend after them*, Pſal. 49. 17. though while they live they bleſs their ſouls and men praiſe them as doing well for themſelves; yet when Death comes, then all their felicity in theſe enjoyments vaniſh like pleaſant dreams when one awaketh, and ing out of Chriſt, *they go to the generation of their Fathers, and ſhall never ſee light*, Pſal. 49. 18, 19. yea, then how are they brought into deſolation as in a moment, *and utterly conſumed with terrours*, Pſal. 73. 19. then begin their miſeries never to end, when the miſeries of the others, and all their griefs and ſorrows are at an end, never more to return, and then end the worldlings Joys for ever; when the dead in Chriſt have more increaſe of Joy, or enter into thoſe Joys that never ſhall end. And though it's true, that the proſperous ſinner

living yet at eaſe and in fulneſs, is in a poſſibility of Repentance, and ſo in a far better ſtate, then he that dyes in his ſins, and is dead out of Chriſt: Yet conſidering what ſnares there are in ſuch injoyments, and how hard it is for a Rich man to enter into Gods Kingdom, and how uſually the proſperity of fools (that is, evil men, for all ſuch are very fools in Gods reckoning, whoſe judgment is according to truth) deſtroy them; that they are perſons ſtanding high, but in ſlippery places, and are in very great danger of being every hour caſt from their beigth into deſtruction, *Pſal.* 73.18. and conſidering on the other hand, that the man dead in Chriſt, is out of all danger of any miſcarriage, in preſent poſſeſſion in their ſpirits, of that preſence of Chriſt, where is that fulneſs of Joy which infinitely tranſcends all the injoyments of this world how great ſoever, and that they are ſure, and certain of Eternal Happineſs for ever; their ſtate muſt needs be concluded infinitely better then the others. Yea, on that account alſo *Bleſſed*.

2. Comparatively to themſelves, while living in the world, more bleſſed now, than then, as the Apoſtle implies, when he ſaith, that though living in the Fleſh, he had this fruit of his labour, that he lived to Chriſt,

viz.

viz. to the magnifying of him: Yet he had a desire to depart, and to be with Christ as a thing to him far better, *Phil.* 1 22,23. for now they are absolutely blessed and happy though not yet fully and superlatively in the highest and greatest possession of Happiness and Glory; the Resurrection of the Body must be waited for, for that when Body and Soul reunited, shall be glorified, and all the Saints compleatly brought together, shall receive the full of the Glory promised, and have to each ones particular injoyment the accession of the glory of all the rest with them.

And if *Cicero* an Heathen Orator, could fancy a wonderful Happiness in the deceased Moralists, enjoying the fellowship of each others Souls * so as to cry out,

* *O præclarum illum diem*, &c.

O that gallant day! When shall I go to the Council and Company of Souls, *&c.*

What may the Christian judge of the revealed and assured Society of happy, renewed and raised persons, together with Christ for ever? But now they are absolutely *Blessed*, their happiness hangs no

longer upon any Condition that may poſſibly fail in, as before it did upon an *If ye continue*. And though that *If* was of no great burthen ſo as to imply ſo much danger as to fill them with diſquieting fears to hinder their rejoycing in aſſured hope, having ſo many ingagements to abide, and ſo great incouragements in Chriſt to truſt in him for his delivering them from all evil, & preſerving them to his heavenly kingdom: Yet there is both a poſſibility yet remaining, of their failing, and other Conſiderations alſo; as of their poſſibility and danger of ſinning and diſhonouring Chriſt, their being expoſed to griefs, pains, temptations, and the like; from which they ſhall then be for ever freed, that add a Preheminence to the ſtate of their Death, as alſo that they ſhall be ſo *at home with the Lord*, as before they were not, nor could be; as is implied 2 *Cor.* 5. 8. *Philip.* 1. 23. indeed as to uſefulneſs to others they are not in ſo good a ſtate, *they periſh from among the Children of men*, Pſal. 12. 1. Iſa. 57. 1. They have no more opportunity of doing good to, or receiving good from them; they they are as to that, in a place and ſtate of ſilence, whence its wiſdom to be doing good to all while alive, and we have thereto opportunity, and to let our hand do what it finds

finds to do with all our diligence to that purpoſe, becauſe in the Grave whither we go, there is no Work which we can doe, nor nothing we can deviſe for them, as for that cauſe, Saint *Paul* was in a ſtrait, and knew not whether to chooſe Death or Life, becauſe for him to continûe in the Fleſh would be better for his Brethren, *Philip.* 1. 22, 24. but yet in reſpect of the Saints ſtate of freedom from evils both of Sin and Suffering and enjoyment of the Lord, they are much better then in the ſtate of this Life; as much better, as it's better for a poor Pilgrim and Forreiner expoſed to variety of vexations and hazzards, to be at home in his own Countrey, & in ſome ſafe & quiet poſſeſſion of a ſettled comfortable condition, or for a poor toſſed weather-beaten Seaman to be ſafely harboured in the Port he is bound for: and that may be alſo one reaſon of the addition of the other word *Henceforth.* And ſo we come to the next Inquiry,

4. What is this *Henceforth?* or why is that added? Were they not bleſſed before? Surely yes, *Ye are the Bleſſed of the Lord* (ſaith the Holy Ghoſt to perſons yet or then alive, that feared the Lord) *you, and your Children*, Pſal. 115. 13, 15. and *bleſſed is the man* (whether alive or dead as to the body) *that truſteth in the Lord or that*

keepeth his Commandments, Pſal. 34. 8. and 112. 1. But this word *Henceforth*, may be two ways referred, as was ſignified before; namely, either

1. To the word *Bleſſed*, the thing aſſerted of thoſe that *dye in the Lord*, as if they that dye at any time in the Lord are thenceforth Bleſſed, even from the time of their Death, and then it is not ſaid ſo to imply, they were not in a bleſſed way before, or in the way to Bleſſedneſs; But to imply that bleſſedneſs may rather, or more properly from that time be ſtiled theirs, as more actually and abſolutely the ſubjects of it, they were rather but in the way to it before then injoyers of it, though being upright and perfect in the way they had the Bleſſing of God with and upon them, and were bleſſed therein; but yet, as we ſaid before, there was an *If* upon them, *If they continue to the end*, Col. 1. 23. *If ye continue in the Faith grounded and ſettled, and not be moved away from the hope of the Goſpel. He that endures to the end ſhall be ſaved*, Matth. 24. 13. *be thou faithful to the death, and I will give thee a crown of life*, Rev. 2. 10. but *if the righteous man* (how long ſoever he hath been righteous, and how near ſoever to the prize he be come) *turn from his righteouſneſs and commit iniquity he ſhall dye.* Ezek.

Ezek. 33. 13, 18. There were ſome of the *Iſraelites* that held out till they were cloſe by the borders of *Canaan*, till the Fortieth year of their March, and till they had ſeen the Conqueſt over the *Amorites*, and yet then committing Fornication with the Daughters of *Moab*, and eating the Sacrifices of the Dead, they periſhed and went not over *Jordan*; To admoniſh us, that though there is no fear or danger to the diligent and circumſpect; yet it's dangerous at any time to grow remiſs becauſe a poſſibility at any time of a miſcarriage till the field be wonne, the warfare be accompliſhed. And therefore our Saviour ſaith to his Diſciples, *Take heed leaſt at any time* (how near ſoever you be come to the Gaol) *your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life, and that day come upon you unawares, for as a ſnare ſhall it come upon all thoſe that dwell upon the face of the earth, watch ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things, and to ſtand before the Son of man*, Luke 21. 34, 35, 36. Sometimes a Ship that hath eſcaped the dangers of the Sea, may through careleſneſs ſink and be loſt at the entrance into the Harbour; but when in the Harbour then it's ſafe. It is ſo however here,

after

after Death there is no miſcarriage. *Henceforth* (ſaith the Apoſtle, when ready to be offered up, and his departure was at hand) *is laid up for me the crown of righteouſneſs*, 2 *Tim.* 4. 8. then their ſtate is fixed; no paſſing or falling from Paradiſe again; when that's attained, no going thence to the place of Torment, *Luke* 16. 26. Yea, they are thenceforth not onely more abſolutely and aſſuredly bleſſed, but alſo, more fully as to attainment being then *at home with Chriſt*, as we ſaid before, from the time of their Death and before the Reſurrection. Though the fulneſs of their Bleſſedneſs is not till then, yet both a more full enjoyment is had from the time of their death then before (they go not to Purgatory then ſurely, for then after death their caſe would be ſadder then before) and alſo a certainty of the enjoyment of that fulneſs in the time thereof. It is laid up in a ſure and ſafe Cuſtody to be given forth by a moſt faithful and righteous hand, yea, the word there in 2 *Tim.* 4. 8. rendred, *laid up*, is the ſame that's uſed of Death and Judgment in *Heb.* 9. 27, and there tranſlated, *Appointed*, ſo as we may ſay, that it is not more certainly Decreed *that men Dye once and come to Judgement*, then it is,

that

that they who finish their Course in the Lord and *keep the Faith*, shall receive the full and final reward of the Crown of Righteousness.

2. Or else the word *(Henceforth)* may have a peculiar respect to the times before mentioned, and to the Subject *those that Dye in the Lord*, with reference to the times in the rage of the Beast; when the greatest exercise shall be of the Saints patience, when their patience shall be admirable patience indeed, and they that then abide will be eminently and to purpose keepers of Gods Commandments, and of the Faith of Jesus; from that time *Blessed are the Dead that dye in the Lord*, not as if they that indeed Dye in the Lord before were not Blessed, but to signifie either,

1. The great miseries that will attend those times through the oppression of Antichrist, that it will be a wonderful perilous and calamitous time, so that it will be a great mercy to be well gone out of it, so as but to be and Dye in the Lord; yea, the sooner the better, like that in *Eccles.* 4. 13 where the Wiseman considering the *oppressions done under the Sun, and beholding the tears of the oppressed, and that they had no Comforter, that on the oppressours side is Power*

Power, but the oppreſſed have no Comforter. He praiſed *the Dead that were already dead more then the living which were yet alive.* This ſenſe of the words ſuits well alſo with that reading, or Tranſlation of the word that ſome judge the righter here, *viz. that dye in the Lord ſpeedily.* And this may alſo be ſo, becauſe of what reſults from thoſe Calamities, *viz.*

2. The great difficulty of holding faſt the Faith and profeſſion of it, and danger of falling from it that will then be, as our Saviour ſaith, *When the Son of man comes, ſhall he find faith on the earth?* Luke 18. 8. truely in a ſenſe, at other times men may *dye in the Lord*, that is, in an external Profeſſion and acknowledgment of him according to truth, crying, *Lord, Lord*, and yet not be bleſſed, nor enter the Kingdom, being not indeed and heartily doers of Gods will; but it may be ſignified that *Henceforth*, from the time of the Beaſts ſore Rage, and the ſad Perſecutions thence enſuing, none ſhall be able to make a right profeſſion of the Faith, ſo as to perſevere to Death in it, but ſuch as be indeed Saints and perſons indued with ſingular patience, real and hearty keepers of Gods Commandments, and therefore all that dye in the profeſ-

ſion

ſion of the Faith then really Bleſſed and Happy. Or elſe alſo,

3: To ſignifie a more eminent degree of Bleſſedneſs to be the portion of thoſe that then ſhall hold out ſo as to *Dye in the Lord*, a bleſſedneſs proportionable to that very ſad wo and miſery threatened to to the Beaſt-worſhippers, *verſ.* 9, 10, 11. after the Preaching of the Everlaſting Goſpel and downfal of *Babylon* declared, as thoſe Beaſt-worſhippers *ſhall drink of the wine of the Wrath of God, poured out without mixture into the Cup of his Indignation, and ſhall be tormented with Fire and Brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb, and the ſmoke of their torment aſcends up for ever and ever. And they have no reſt day nor night.* A moſt dreadful Sentence, able to deter any one from Worſhipping him: On the other ſide here is a like excellent manner of Bleſſedneſs ſignified to be the portion of thoſe that *dye in the Lord*, to allure the Servants of God, or any of the People to whom the Goſpel is Preached to the worſhip of God, and conſtancy to Chriſt, againſt the Beaſt; that they that *dye in the Lord* ſhall upon their Death be bleſſed with a witneſs, more abundantly bleſſed, as the word *Bleſſed*, ſometimes ſeems

to

to signifie; as in *Rev.* 20. 6. for as it's an aggravation of sin when it is against light and warning, and brings the greater and severer judgment; whereas *the times of ignorance God winks at*, Acts 17. 30, 31. *Heb* [illegible]. 23. & 10. 20, 29. So it's an augmentation of Virtue to be good in the worst of times, and to cleave to God and Christ against the greatest discouragements and oppositions; and they that so do, shall receive the greater blessedness as their reward.

But we shall have occasion to Consider wherein they may be said to be more chiefly blessed, in speaking to the other part of the Text, *viz.*

2. The Confirmation of this truth asserted, which is twofold,

1. By Authority.

2. By Argument and Evidence.

1. By Authority; The testimony of authentick Witnesses is a good evidence of any matter of fact asserted, or of any matter whereof they have sufficient cognisance. Now here we have the Authority and Testimony of one that is as good as, yea better then ten thousand, even the Spirit, which is the Truth: *Yea, saith the Spirit.*

By

By the Spirit, is meant the Holy Spirit, the Spirit of Truth; for He is Emphatically *The Spirit*; and is divers times ſo called in this Book, as in *Rev.* 2. and 3. He is ſo called ſeven times, *viz.* in the cloſe of every Epiſtle where it is ſaid, *Let him that hath an ear hear what the Spirit ſaith to the Churches.* And in Chap 22. 17. *The Spirit and the Bride ſay, Come.* And that he is a ſufficient Witneſs to any thing he ſaith and Teſtifies to, is evident in that

1. He is perfect in underſtanding and knowledge, being *the Spirit of Wiſdome, Underſtanding, Counſel and Knowledge*, Iſa. 11. 2. *He that ſearcheth all things even the deep things of God*, 1 Cor. 2. 10. Therefore He cannot erre or miſtake. And then

2. He *the Spirit of Truth*, Joh. 14. 16, 17. yea, The truth; and therefore it is He that *beareth witneſs to Chriſt and the things of him*, 1 Joh. 5, 6. therefore he neither will nor can lie; for he is one with the Father, and with the Son, one God. And God cannot lie, deceive or falſifie; wickedneſs and falſhood are an abomination to him and to his lips, *Prov.* 8. 7, 8. therefore every one that hath an ear may well hear, as he is bid, what he ſaith. And

he

he saith to this Assertion, *Yea*; did men onely say it, it might be questioned, and if they say otherwise now, it is no matter. All men are too prone to lie; but the Holy Spirit is to be firmely believed, because what ever he saith is pure and true. Now he in testifying of Christ in the Gospel witnesses nothing but Life to be in Christ, and to be the portion of those that believe in him, that the believer in him shall not perish whatever death come upon him, or whatever trouble; but shall have everlasting life, yea, in a sort he hath it, for *he that hath the Son hath life*, saith the Record which God gives us of his Son, 1 *Joh.* 5. 11, 12. and in testifying of such as are righteous men and merciful, taken away and perishing from among men in such an evil day *When all the Beasts come to devour*, he saith *they enter into peace, and rest in their beds, each one walking in his uprightnesse*, Isa. 56. 9. & 57. 1. 2. that testimony the Holy Ghost that spake in the Prophets (and particularlarly in *Isaiah*, *Acts* 28. 25) beareth.

2. By Demonstration, Argument and Evidence, evidencing in what they are blessed, *viz. That they may rest from their labours and their works do follow them.* Wherein are two particulars.

1. *That*

First, *That they may Rest from their Labours.*

Secondly, *And their Works do follow them*, or, *follow with them.*

Wherein is implied,

Note 1. That they that *dye in the Lord* (and especially from the time of the Beasts rage, and the great exercise of the Saints patience) have Labours and Services, that in the time of their life they are imployed in, indeed *all things are full of Labour, man cannot utter it*, Eccles. 1. 8. and the Saints have their portion of Labours more especially in or in more especial manner of labours. *There is a man whose Labour is in Wisdom, and in Knowledge, and Equity*, Eccles. 2. 21. and in such things the Saints and holy men do labour too, *they labour in the Lord*, 1 Cor. 15. 58. But here the word *used*, signifies a toilsome labour; yea, as some note of it, a painful, wearisome, spending labour: Yea, sometimes variety of Tribulations, Calamities, and Crosses, so as sometimes to threaten Death. And so we find the word *Labour* often joyned with Toil, or words of Affliction, as in *Gen.* 5. 19. the *Work and Toil of our hands*, are joyned together, as Work and Labour here; and toyl of the hands may well answer to labour here, in

Gen. 31. 42. *Jacob* ſaith, *God hath ſeen my affliction and the labour of my hands:* when he ſpeaks of that troubleſome labour, in which the Drought by day conſumed him, and the Froſt by night, and the ſleep departed from his eyes, *verſ.* 40. And the like is uſed of the rigorous and afflictive Service and Labour which the *Iſraelites* were put to in *Egypt*, when they were made to grone under their Burthens, ſo as their lives were bitter with hard bondage *in morter and brick, and in all manner of ſervice in the field*; when all their Service that they ſerved was with rigour, *Exod.* 1. 13, 14. with 2. 24. Of this *Moſes* inſtructs them to ſay, *the Lord looked on our affliction, and on our labour and oppreſſion*, Deut. 26. 7. and in *Pſal.* 90. 10. it's joyned with ſorrows when it is ſaid of men, *that if by reaſon of ſtrength we attain to fourſcore years, yet then is our ſtrength labour and ſorrow*; where Labour cannot ſo properly ſignifie work and ſervice, for alas then men are paſt that, but rather toil, and exerciſe as *Solomon* joyns together, *Labour and vexation of heart*, Eccleſ. 2. 22. and *Jeremiah* complains, *Wherefore came I out of the womb to ſee Labour and ſorrow?* Jer 20. 18. And that which we read in the Text, *Trouble*, is in the Margin, accord-

ing

ding to the *Hebrew*, *Labour*, Job 5. 7. And ſurely, eſpecially in times of great Perſecution, there is labour and ſorrow more abundantly to exerciſe them, as both in *Jeremiah's*, and the time here ſpoken of. Yea, labour and buſineſs is generally, with exerciſe, grief, and trouble, the portion here *of them that will live godly in Chriſt Jeſus*, 2 Tim. 3. 12. both in reſpect of civil and outward concerns for the body; weakneſſes, infirmities, ſickneſs, pain: and in reſpect of the labours, griefs, and travails of the Soul for themſelves and others; (temptations alſo from Sathan, perſecutions from men, and much care and exerciſe of ſpirit) that they might obtain the grace and favour of God, with Chriſt and be found in him, and ſerve their generation according to his will. In which ſenſe alſo,

2. Labour firſt goes before and then Eating, Reſt or Reward follows after; no injoyment of the bleſſed ſtate of Reſt, but for the labourers, 1 *Cor.* 9. 10. *The husbandman firſt labouring muſt be partaker of the fruits*, 2 Tim. 2. 6. *Six days ſhalt thou labour*, goes before *the ſeventh is the Sabbath of the Lord thy God*, the reſt appointed by him, namely, for thee to reſt in, *Exod.* 20. 9. 10. there is Labour that we may be found in

Chriſt, or be accepted of him whether preſent or abſent, 2 *Cor.* 5. 9. and *labour* in the Lord to be performed and undergone 1 *Cor.* 15. 58. *Through much affliction we muſt enter the Kingdom of God*, Acts 14. 22. Service to God, and ſufferings to be undergone both for and from God; and the will of God in all to be done before we receive the Promiſe, *the recompenſe of reward*, Heb. 10. 35, 36. yea, and there muſt be faithfulneſs in this too to the Death, elſe no bleſſedneſs; they that endure temptation, and patiently continue in well doing, are the bleſſed that ſhall have Everlaſting life, & receive the crown & kingdom, *Luke* 22. 28, 29, 30. *Jam.* 1. 12. *Rom.* 2. 7. But then it is ſpoken out plainly, that

3. They that endure and are faithful to the Death (and eſpecially in ſuch ſad times of tryal) ſo as to *dye in the Lord*, they are bleſſed in this, that *they Reſt from their Labours* God is a merciful & righteous God, and he hath prepared, *and there remains a reſt for his people*, Heb. 4. 9. He that would have a Sabbath or day of reſt for Servants and Cattel now, one in every ſeven days, that they might reſt, *Deut* 5. 14. He will certainly give reſt to his wearied, tired, toild People, Children and Servants that have laboured and had

had no reſt here. He calls us to himſelf to give us reſt for our Souls, and to give us reſt too with himſelf from our Labours, *Matth.* 11. 28, 29. and *his reſt is glorious*, Iſa. 11. 10 *Reſt from their ſorrow and fear and hard Bondage wherein they were made to ſerve*, ſaith *Iſaiah* 14. 3. Reſt with the Apoſtles, when they that are at reſt and eaſe here ſhall be diſquieted, *even the Inhabitants of Babylon and the Perſecutors*, 2 Theſ. 1. 5, 6, 7. with Jer. 50. 34. then ſhall they receive their ſad things in tribulation, that now trouble Sion, when the Beaſt-worſhippers *ſhall have no reſt day nor night*, then ſhall Chriſts faithful worſhippers have perfect and perpetual reſt with Chriſt, *Rev.* 14. 11, 13. yea, *they that dye in the Lord* thenceforth ſhall be herein eſpecially *bleſſed*, as their labours and troubles thenceforth are greater and ſharper, their dangers, fears, and griefs more abundant, now they ſhall be eaſed of them all, and by how much their Sufferings were ſharper, and their Labour more toilſome and grievous, by ſo much will their Reſt be more ſweet and welcome, and the greater the bleſſing.

Death in general puts an end to the exerciſes of this life, as well as to its enjoyments to men whether they be good or bad,

as they be properly the exerciſes of this life, though not always as to the kind in general; they that joy in God here ſhall joy much more then, as to their ſpirits; and they that fear and grieve in their conſciences for fear of Hell here; dying in their ſins ſhall much more fear, and feel horrour in their Conſciences then. But as to bodily Pains, and the Fears and Labours of this Life and pertaining thereto, Death puts an end to them, both to good and bad; but yet not ſo to the Wicked as to give them reſt, or make them therein bleſſed, they being reſerved by it as in a Priſon unto far worſe miſeries afterward; and tormented at the preſent with reſtleſneſs and fears or horror not having Chriſt to be their reſt: But they that *dye in the Lord* are generally at reſt. And as to be out of and at reſt from greater ſorrows and ſufferings is more deſirable, welcome, and beneficial, then to be out of ſmaller: ſo they that from that time *dye in the Lord*, ſhall be in their reſting from their labours more happy and bleſſed then others. But all that *dye in the Lord*, in the proper ſenſe before explicated, enter into this reſt: *for they are at home in Gods preſence, and his preſence will give them reſt*, Philip. 1.23. 2 Cor. 5.8. Exod. 33.14. then the Soul

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ſhall have *reſt in its Husbands houſe*, as was prayed for, for *Ruth*, *Ruth* 2. 9. then the Body reſts in the duſt from its Pains Weakneſſes, and Afflictions, and Labours *Job* 3. 13, 17. & 17. 16. and the ſpirit enters more fully into peace, *Iſa.* 57. 2. and it is ſaid to theſe Souls, *That they muſt reſt a little while till the time of their Brethrens ſufferings alſo be accompliſhed*, Rev. 6. 11. Yea the whole man, though parted aſunder Soul from Body, *reſts in ſafety not hearing any more the voice of the oppreſſour*, nor aſſaulted by the tempter, *Job* 3. 18. & 11. 18. *the ſmall and the great reſt there, and the Servant is free from his Maſter*, Job 3. 19. Yea, the end of the Adverſity and Affliction they have here, is, that they may reſt then from it *till the pit be digged for the ungodly*, Pſal. 94. 12, 13.

They reſt from their Labours.

2. *And their works follow them*, or, *follow with them.*

Theſe *Works* are ſomething diſtinct from their *Labours*; their Labours had Pain, Sorrow, and ſoil, like to *the Labour of a Woman in Travail, that hath ſorrow becauſe her hour is come*, Joh. 16. 21. and their toil and pain proceeds partly from their own infirmity, partly from *the bondage to corruption* under which the whole Creation

grones, *the Curſe upon the Earth*, Gen. 5. 29. *Rom* 8 20, 21, 22, 23. 2 *Cor.* 5. 2, 4. partly from the Badneſs, Wickedneſs, and Oppreſſiveneſs of the World, and malice of Sathan, *Gal.* 1. 4. *Exod.* 1. 13, 14. *Rev.* 2. 10. But their works are as the fruits of thoſe Labours, the Man-child brought forth as it were, the things done by them in the body, the fruits or *works meet for repentance*, 2 Cor. 5. 10. Philip. 1. 22. *Matth.* 3. 8. with *Acts* 26. 20. and theſe they have (with all their ſtrength and courage to endure the labour attending them) from Jeſus Chriſt, that root of *David*, in whom they are ingraffed, rooted, and grow, *Rev.* 22. 16. *Col.* 2. 7. He is the *green Fir-tree from whom all their fruits are found*, Hoſ. 14. 8. the true Vine of whom they are Branches, and from whom (they abiding in him and his Word in them) they derived ſuch ſap and juice, vertue and ſpirit as made them bring forth much good fruit, ſo as the Father (the good Husbandman) is therein glorified, *Joh.* 15. 1, 4, 5, 8. being and truſting in him, and making him their hope, they were *like trees planted by the waters ſide, bringing forth their fruit in ſeaſon*, Jer. 15, 7, 8. though we are juſtified by Faith without the works of the Law, yet we are juſtified

fied too by Works and not by Faith only, *Gal.* 2. 16. *Jam.* 2. 24. not by a Faith without works, but by *a Faith that worketh by Love*, Gal. 5. 6. the believing, in which we receive the forgiveneſs of ſins and are juſtified to life, is not a bare ſpeculation of, or aſſent to, the Opinion or Doctrine of Truth reſting in the brain; nor ſo far onely affecting the Heart as to eaſe it of, and quiet it from its griefs and fears; but it is ſuch a believing as is to the *ſaving of the Soul*, Heb. 10. 39. even to the ſaving it from the power of ſin and Sathan, as well as in other reſpects. Such a perſwaſion of the truth of Gods teſtimony, and ſo that Jeſus is the Son of God and Saviour of the World, and that all that the Prophets and Apoſtles have delivered concerning him, and the grace in and by him is true; as wherein the heart is ſo affected with him, and drawn to him, as that it ſaith of him, *He is my rock, and my fortreſs, my God in whom I will truſt*: So as it comes to him for all direction and guidance, Grace and bleſſing, and yield up it ſelf to him, to obey and follow him in a confident expectation therein of meeting with his promiſed Salvation and Bleſſing. And where with the heart a man ſo believeth it is to righteouſneſs, and will not be

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barren & deſtitute of the fruits of righteouſneſs; or of the works of righteouſneſs, piety, charity, & all goodneſs, *Heb.* 11.13. *Pſal.*91 2. *Joh.*6. 35,37. *Rom.*10.9,10 2 *Pet.*1.9,10,11.

And theſe works, in Death and when dead follow them, or follow with them, ſo as they ſhall be rewarded of God, for God is not unrighteous to forget their work and labour of love, *Heb.* 6. 10 neither labour nor work ſhall be forgotten, their labour ſhall not be in vain in the Lord who tells their wandrings, puts their tears in his Bottle, and keeps account of them in his Book, 1 *Cor.* 15. 58. *Pſal.* 56. 8. and *their work ſhall be rewarded*, Jer.31.16. And that

1. In ſome ſort at the time of thier departure hence, and in their ſeparated ſtate, in that they have in their Conſciences the joy and comfort of their Works, and comfortable aſſurance of further reward in the day of the glorious Appearance of the Lord Jeſus; their works are now eſtimated of God and laid up in his treaſures: laid up, as it were, with them, and together with them to be brought forth to open view in the day of Chriſts glorious appearing. And the Reward is alſo laid up, reſerved and unalterably appointed for them; as was before noted from 2 *Tim.*4.8.

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ſo that they not onely have hope in their Death, but alſo after their Death there is a Separation of them from others according to their Works; ſo as that whereas others are caſt into Priſon; and reſerved, as it were, in Chains of Darkneſs againſt the Judgment of the great Day, the wicked is reſerved to the day of Deſtruction, and they ſhall be brought forth to the day of Wrath, when *the Heavens ſhall reveal his iniquity, and the Earth ſhall riſe up againſt him, and his way ſhall be declared to his face and he ſhall be repayed what he hath done.* Job 21. 30, 31. & 20. 27. theſe that dye in the Lord are at reſt and ſafe for ever quiet from the fear of evil, being out of the reach henceforth of Sathan and all his inſtruments, and whatſoever may trouble or diſquiet them; they that can kill the Body, and it may be have killed theirs, have no more now that they can do to them, their ſorrow and ſighing is for ever paſt; and they are comforted in Paradiſe and in *Abrahams* boſome while others are tormented, *Luke* 16. 25. for they are in Paradiſe with Chriſt, as Chriſt ſaid to the Malefactor that confeſſed him, *This day thou ſhalt be with me in Paradiſe*, Luke 23 43 Their Soul or Spirit dies not (as ſome hold) with the Body, but returns to God

God, into whoſe hands they commit it, as they pray him to receive it, ſo he doth receive it too, *Eccleſ.* 12. 7 *Pſal.* 31. 5. & 49 15. *Acts* 7. 59. *Philip.* 1. 23. Yea, they may be underſtood to be thoſe that ſtand with the Lamb upon mount Sion, and that ſing the new ſong with the melody of Harps unto God, which no man elſe can learn, they being in a more full and proper ſenſe *redeemed from the Earth and from among men* then any yet here living, and as to thoſe that ſuffer and *dye in the Lord from henceforth*; from the time of *the Beaſts rage* when there will be the moſt remarkable time of the Saints patience, at the time (probably) when *the Beaſt that aſcends out of the bottomleſs Pit* ſlays the Witneſſes which is his laſt act, his parting blow, the ending part of his Rage, *Chap.* 11. 7. (which Chapter takes in all the time from the firſt to the laſt) that ſinging with Harps may denote their ſpecial triumphant Bleſſedneſs; which agrees with what is ſaid in *Chap.* 7. where there is the ſame number of the Sealed; and where it is ſaid, that *they that came out of great* (or as the words may be rendered the great) *tribulation were arayed in white robes, having waſhed their robes and made them white in the blood of the Lamb*; where the white

white Robes doubtleſs are emblems of ſome Great Prieſtly or Kingly dignity, as is implied in *Chap.* 3. 4. 5. ſuch as is mentioned *Chap.* 5. 10. & 20. 6. and as is implied in what follows, when it is ſaid, *Therefore are they before the Throne of God night and day in his Temple* (as the *Beaſt-worſhippers are tormented and have no reſt day nor night*, Chap. 18. 11) *and he that ſitteth on the Throne dwelleth among them, they ſhall hunger no more, nor thirſt any more, neither ſhall the Sun light on them, or any heat; for the Lamb who is in the midſt of them ſhall feed them, and ſhall lead them to the Fountains of living waters, and God ſhall wipe away all tears from their eyes*, Chap. 7. 13, 17. Let me add this upon this quotation that it may appear that thoſe Learned and Reverend men that appointed that ſeventh Chapter or part of it, to be read on the day dedicated to the Memory of *All Saints*, ſurely underſtood thoſe things to be applicable to the Deceaſed Saints that *dyed in the Lord*: But yet their great and proper reward is,

2. Fully at the day of the Appearing again of the Lord Jeſus, at that day the Crown of Righteouſneſs *henceforth* from the time of Departure laid up, ſhall be given to all that

that love and look for that his Appearance, 2 *Tim.* 4. 8. *The Son of man* our *Lord Jeſus ſhall then when he comes in the glory of his Father with all his holy Angels, reward every man according to his works*, Matth. 16 27. Rev. 22. 12. and then their Reward ſhall be great and glorious indeed, and glorioufly manifeſted; for then *them that ſleep in him will God bring with him, the Dead in Chriſt ſhall riſe firſt*, 1 Theſ. 4. 14, 16. not in mortal bodies to labour and travail again, *but their mortal then ſhall put on immortality, and their corruptible ſhall put on incorruption, and what was ſown in diſhonour ſhall riſe in glory, and what in weakneſs ſhall riſe in power*: and *what was ſown a natural body ſhall riſe a ſpiritual body, faſhioned into the likeneſs of Chriſts glorious body*, 1 Cor. 15. 43, 44, 53. *Phil.* 3. 21. *and then they ſhall have no more death, neither ſorrow, nor crying nor pain, for all thoſe former things ſhall be wholly paſt*, Rev. 21. 4. no nor ſhall they have any thing of errour, ignorance, or corruption, nor of fear or grief in their mind, or inward man, but they ſhall then know as they are known, *and ſee face to face, and be made like to Chriſt ſeeing him as he is.* 1 Cor. 13. 9, 12. 1 Joh. 3. 2. *Then they ſhall appear in glory with Chriſt*, Col. 3.

3, 4.

3. 4. *having fellowſhip with him, and him ever amongſt and with them, and God i and with him,* 1 Cor. 1. 9. 2 Theſ. 2. 14 & 1 Theſ. 4. 16. Rev. 21. 3. injoying *th new Heavens and the new Earth wherei dwells righteouſneſs,* 2 Pet. 3. 14. and the *new Jeruſalems glory which comes down from out of heaven*, having the glory of God and her light like to a ſtone moſt precious, like a Jaſper ſtone clear as Chryſtal, *Rev.* 21. 10, 11. eating and drinking with Chriſt at his Table in his Kingdom, *Luke* 22. 29, 30. injoying the incorruptible Inheritance that is undefiled and fadeth not away, 1 *Pet.* 1, 4. and the *incorruptible Crown of Life, Righteouſneſs and Glory which he hath promiſed to them that love him*, 1 Cor. 9. 25. 2 Tim. 4. 8. James 1. 12. *even the Kingdome and glory of God and of Chriſt, wherein they ſhall have the fulneſs of joy and pleaſures for evermore at his right hand*; and *ſee his face and have his Name in their foreheads, and have an everlaſting* happy *day without any night the Lord himſelf and the Lamb being their everlaſting Light, and they ſhall reign for ever and ever*, Matth. 25. 35. Dan. 7. 27. 1 Pet. 5. 10 Pſal. 16. 11. & 36. 8, 9, 10. Iſa. 60. 19, 20. Rev. 22. 3, 4, 5.

Which thing I onely here mention, having

ving more particularly ſpoken ſomething to them in my Book called *Balaam's wiſh*. O Happy, happy, and thrice happy portion of thoſe that be ſo dead!

So much for the Explication and opening of the words. Let us now Apply it briefly.

Application.

1. AND firſt, it tends wonderfully to commend and magnifie the Lord Jeſus to us, who makes thoſe that are in him even ſo happy in Death; He being the Root and well-ſpring of all the Happineſs and Bleſſedneſs injoyed, or injoyable by the Saints and holy ones either in this Life or in and after Death; or at and after the Reſurrection of the Dead: Well may we then joyn our aſſent to that Song of or in the kingdom, that Song of the Elders (mentioned by our Deceaſed Siſter on her Death-bed) and ſay, [*Thou art worthy to open the Book, and unlooſe the Seals of it; for thou waſt ſlain and haſt Redeemed us to God by thy Blood*, &c] as alſo to that of the Angels that follows, *Worthy is the Lamb that was ſlain to receive power*,

power, and riches, and wiſdome and ſtrength and honour, and glory, and bleſſing, Rev. 5. 9, 12. magnifying alſo the Riches of the love and grace of God, even the Father in appointing and giving him forth to us, and ſo filling him through Death and Sufferings, with all his own unſpeakable fulneſs, that he might be the Authour of ſuch Bleſſedneſs to us; and ſo we may alſo joyn our aſſent to that of every Creature in Heaven and Earth, and under the Earth, and ſuch as are in the Sea, and all that is in them, ſaying, *Bleſſing, Honour, Glory and Power be to him that ſitteth upon the Throne and to the Lamb for ever and ever*, Rev. 5. 13. and to that of the innumerable number out of all Nations, Kindreds, Peoples and Tongues ſtanding before the Throne, and before the Lamb, clothed with white Robes, and having Palms in their hands. *viz. Salvation to our God which ſitteth upon the Throne, and to the Lamb*, Chap. 7. 9. 10.

2. To commend and ſet forth the excellency and deſireableneſs of the ſtate of thoſe that are in Chriſt Jeſus and abide in him, that they however deſpiſed and abuſed of men, are the happieſt men in the world, their portion better than any other mens, *the Heritage of Jacob* to be preferred before

all the enjoyments of the great Princes of the Earth, *Iſa.* 58. 14. So as it may well be ſaid, the righteous (they that are in Chriſt Jeſus, walking not after the Fleſh but after the Spirit) are *more excellent then their neighbours*, Prov. 12. 26. however Poor, Meane, Illiterate, Afflicted and Deſpiſed the Righteous be; And however Rich, Learned, Honoured, or otherwiſe adorned and qualified their neighbours, that be not righteous, are. Yea, well it may be ſaid, *Happy art thou O Iſrael, a People ſaved by the Lord the ſhield of their help, and ſword of their Excellency; thine enemies ſhall be found lyars to thee, and thou ſhalt tread upon* (as deſpiſing) *their high place*, Deut. 33. 29. *O Lord of hoſts: bleſſed is the man that putteth his truſt in thee*, Pſal. 84. 12. Bleſſed at all times, bleſſed in Life, more bleſſed in Death, but moſt bleſſed in and after the Reſurrection of the Dead.

3. To commend Piety and Godlineſs, and the exerciſe thereof to us, which hath the Promiſe of all this great bleſſedneſs, both of the life that now is, and that that is to come, 1 *Tim.* 4. 8. & 6. 6.

4. To condemn the blind judgment and practice of the world, that ſleight, hate, and perſecute theſe things, accounting thoſe that

that are and that dye in Chriſt (eſpecially in a way of perſecution) to be unhappy and their portion deſpicable; which things I onely mention: But beſides

5. It directs us whither to flee for ſhelter and refuge againſt the fears, and feelings, horrours, and harms of Death the King of Terrours, namely to Chriſt Jeſus our Lord, who hath both aboliſhed or deſtroyed its deſtructive power by his Death, *and deſtroyed him that had the power of it, the Devil*, 2 Tim. 1. 10. Heb. 2. 14. and alſo hath the keys of Hell and Death, Power, and full Authority over it, and over the dead, *having dyed, roſe and revived that he might be Lord both of the dead and of the living*, Rom. 14. 19. as he hath that ſharp Sickle in his hand, ſo he can cut off with it high or low, rich or poor; and he can keep it off or back during his pleaſure, and order the ſtate of it, and the perſons in it as ſeems good in his ſight. And in him there is deliverance from the horrour and harms of it; as he is the forgiver of the ſins, both that occaſioned it, and that might render it as an inlet into a worſer ſtate then it ſimply of it ſelf containeth, and hath both Authority (and proclaims himſelf ready graciouſly to do it) even both to raiſe out of it, and in the interim to ſecure from

harm and miſchiefs by it; yea, and to make it greatly uſeful and advantagious to us, to make the day of it better then the day wherein we were born, *Eccleſ.* 7. 1. a Chamber of eaſe, reſt and ſafety to us from the evils either fore-afflicting us, or further threatening, and abiding the yet dwellers on the Earth, or abiders in the land of the living, *Iſa.* 26. 20. & 57. 2. an outlet to our cares, fears, labours and temptations to ſin, or toils by ſuch temptations; and an inlet, ſafe Port, or entrance into peace, and ſecurity the end of our exile and baniſhment, and beginning of our actual admiſſion in our ſpirits into our Fathers preſence, and glorious fruition of our bleſſed Saviour that wonderful one, the unparall'd lover of our Souls; and Paragon and Pattern of all divine and heavenly vertue and excellency; the Lamb that had mercy on us, and dyed, roſe again and lives for ever for us, the Lord Jeſus. He is that Sun that ſhining into our hearts the light of the knowledge of himſelf, and of the glory of God in him; and being believingly beheld by us, will drive out and expel all that darkneſs of our ignorance and errour that in the night of our unbelief obſcures our minds and fills us with frightful fears of Death and its conſequents, and chaſes away all thoſe miſts

and

and vapours arising out of the muddineſs of our hearts, to the ſadding us at the thoughts of its approches; and by his warming influences (as ſtreaming forth by his Holy Spirit in the Goſpel the beams of his love and favour in the forgiveneſs of our ſins, and intereſting us in his Righteouſneſs, and precious promiſes of bleſſing and everlaſting Life and Happ neſs, and ſo the lively hope of his Salvation and Glory to be injoyed by us) he can and will ſo chear and comfort us, as to make the grim viſage of Death amiable to us, and the paſſage through it very deſirable. *Philip.* 1. 21, 22, 23. yea and give us hope and joy in Death, as the beſt hour that ever came upon us. And he is that (and ſuch a) ſhield too, that encompaſſing us about with his favour and defence, interpoſing himſelf between us and our enemies, even Death and all its train and power, ſecures us againſt their fierceſt aſſaults and ſharpeſt darts, being *the Death of Death, the Deſtruction of the Grave and Hell,* Hoſ. 13. 14. we being in him, and incompaſſed about with his arms of love, nothing ſhall be able to approch us to hurt or harm us. He is ſuch a Fountain of living waters that whoſoever drinks of him (receiving his Doctrine into his heart, and retaining and

keeping it there) ſhall not die of thirſt; Such a Heavenly Medicine (being Gods Salvation or ſaving health) that whoſoever takes him down and taſtes the ſweetneſs of his Love, and Grace, and keeps it, or the reliſh of it upon his palate, ſhall not taſte Death, *Joh.* 4. 14. & 8. 51, 52. Yea, thoſe Waters he gives, and the Medicine he affords, will ſpring up and effect in the receiver and taker down thereof, Life in Death, even Eternal Life. The Tree of Life that was in the firſt Paradiſe, and which being eaten of, would have preſerved the life of Man for ever is loſt, and there is no recovering it again, *Gen.* 3. 22, 23, 24. Nor can all the Phyſicians in the world find out or compoſe a Medicine that can keep us from Dying. But our Lord Jeſus Chriſt, and his heavenly Wiſdome and Doctrine is that Tree of Life in the midſt of the Paradiſe of God; that Sovereign Antidote of Gods own finding out, making, and propounding, which being eaten and taken down, will ſecure us againſt all the Poiſon of the old Serpent; the evil of this natural Death, and carry us ſafely through it, and bring us certainly out of it to immortality and eternal Life, *Prov.* 3. 18. *Rev.* 22. 2, 3, 14. He will both make the Soul live and be happy in Death and raiſe

up

up the Body to an immortal ſtate of bliſs; *Iſa* 55. 3. *Joh.* 11. 25, 26. 2 *Cor.* 4. 14.

In vain do men weary themſelves and ſpend their Eſtates to find out a Philoſophers ſtone that may turn all things into Gold. Here is that true *Elixir* that will turn all to Good; and as *he hath reconciled all things in himſelf that are in Heaven, and that are in Earth*, Col. 1. 20. ſo will he reconcile all things to us, and make them ours and for us, deſtroying that in all things, and all thoſe things and perſons that are inflexibly againſt us. Thence the Apoſtle ſaith, *We know that all things work together for good to them that love God, to them that are his called according to purpoſe*, Rom. 8. 28 *and all things are yours* (for your uſe, ſervice or benefit) *whether Paul, or Apollos, or Cephas, or World, or Life, or Death, or things preſent, or things to come, all are yours, and you are Chriſts, and Chriſt is Gods.* 1 Cor. 3. 21, 22, 23. Death is in the Believers Inventory as a parcel of his Goods, as one of his Servants or Friends; yea, and all things too that ſhall follow after it: *For all the ways or paths of the Lord are mercy and truth to them that keep his teſtimonies and his Covenants*, Pſal. 25. 10. *There ſhall no evil*

happen to the juſt, Prov. 12. 21. *He that keepeth the Commandments ſhall feel no evil thing.* Eccleſ. 8. 5. O infinitely precious Jewel and Pearl of great price, *the Bread which came down from heaven, which whoſo eats of, ſhall live for ever,* Joh. 6. 50, 51.

But yet the being of this Refuge doth not of it ſelf ſimply ſecure us againſt the hurts of Death, they that neglect it ſhall periſh without eſcape, however good, ſafe, and ſure a Defence it is, and affords. *Heb.* 2. 3. Death will do them this hurt (as we have forenoted) that it will ſhut them out from all ways and paſſages to the after-life; it will cut off all further opportunities of ſeeking for ſafety in, or injoying ſafety by or from this refuge. This Antidote will not preſerve from fears or harms of Death, unleſs both taken and kept within our hearts. This *Elixir* will not turn all to gold or good, unleſs injoyed by us or duly applyed. This Sun will not ſhine on us to expel our darkneſs, and refreſh and chear us, unleſs we be and walk in the light and virtue of it; nor this Shield defend and ſecure us againſt Deaths harmful darts, no nor from (what is indeed the Dreadful thing) the ſecond Death, unleſs it be about us, and we, as it were, within its compaſs; no, nor will any thing or perſon

perſon elſe do it beſides him: For God the Father is in him, and not to be approched to, or his favour injoyed, but in and by him, *Joh.* 14. 6, 7. Nor is the Spirit but upon him, or any other ways to be injoyed, then by turning at his Reproofs to believe in and obey him, *Prov.* 1. 23. *Joh.* 14. 15, 16, 17. *Acts* 5. 32. *neither is there Salvation in any other Name beſide*, his that was Crucified for us and Dyed for our ſins, and Roſe again for our juſtification, *under heaven, whereby we may be ſaved.* Acts 4. 11. 12. The Law and its deeds cannot juſtifie and ſave us; for by it is the *knowledge*, not the forgiveneſs of ſins, *Rom.* 3. 20. *Riches profit not in the day of wrath*, it is onely *righteouſneſs delivers from death*, Prov. 11. 4. nor will our works or righteouſneſs that are not of the Faith of him profit us, *Iſa.* 57. 12. *Philip.* 3. 8, 9. *for they that are of the works of the Law are alſo under the curſe*, Gal. 3. 10, 11, 12. and works of our own deviſing are of no worth with God, *Matth.* 15, 9. 10. Nay, *Paul*, or *Apollos*, or *Cephas*, cannot ſave us, becauſe not Crucified for us; nor have they that Name into which we may be Baptized for the Remiſſion of our ſins and receipt of the Holy Ghoſt, to renew and regenerate us, and ſo by con-

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ſequence, not any other man. 1 *Cor.* 1.12, 13. the wiſe Virgins Oyl will not relieve the fooliſh Virgins that have none of their own, *Matth.* 25. 8, 9. *The juſt ſhall live by his*, not another mans *faith*, *Hab* 2.4. and therefore there is (as we have alſo ſhewed before) an abſolure neceſſity of our being in Chriſt, that we may have this bleſſedneſs by him in and after Death. Unleſs we be in Chriſt Jeſus, *He is* not *made to us of God*, as to our enjoyment thereof, *wiſdom*, *righteonſneſs*, *ſanctification*, *and redemption.* 1 Cor. 1. 30. The Ark ſaved none from periſhing by the Flood, but thoſe that were in it; nor will Chriſt ſave from the ſecond Death or, give bleſſing in this to any out of him, *He that hath not the Son hath not Life*, though that Life be given us in him that it might in receiving him be received with him. 1 *Joh* 5. 11, 12. The Feaſt, though prepared and invited to, ſatisfied not its refuſers; but they were excluded and cut off from all they had beſide, for refuſing it, *Luke* 14. 24. *Matth.* 22. 4, 7. yea, and being come into, he muſt be abi[illegible] in too, ſo as to Death and in Death, [illegible]elſe we yet periſh. He that draws back, Gods Soul will have no pleaſure in him, *Heb.* 10. 38. A Caſtle though never ſo ſtrong will not

not ſecure from the potent and vigilant enemy, him that either comes not into it, or after he hath been in it, upon any terms forſakes it. And this is uſeful further,

6. To invite and provoke us all with all earneſtneſs and diligence to betake our ſelves to Chriſt this refuge, and being in him, to abide in him; to live and dye in him, and by no means neglect or forſake him. *Enter into this rock and hide our ſelves in the duſt of the earth, even in the duſt of his Death, for fear of the Lord, and for the glory of his majeſty*, Iſa. 2. 10. Pſal. 22. 14. Death will come upon us ſooner or later, that cannot be avoided, nothing more certain; yea, it may come ſuddenly upon the youngeſt and ſtrongeſt of us; for nothing more uncertain then the time of its coming, *for ſurely every man in his beſt ſtate is altogether vanity*, Pſal. 39. 5. and though of it ſelf it will not hurt us, nor ſhall we periſh in it, but be raiſed up again from thence: Yet our retaining our ſins, and refuſing or neglecting to be waſhed and renewed, and ſo to be partakers of Gods Salvation, that will expoſe us to, and pull upon us a ſecond Death; yea, and this Death will put an end to all poſſibility of eſcaping that, and be an entrance into that dreadful Priſon,

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in which the Debter and Malefactor will be kept ſafe till the great Aſſiſes, and then the Execution of the Eternal Judgment will ſucceed. Now is the accepted time; now the time of eſcape, and this the way to eſcape; to be found in Chriſt. O then how doth it behove and concern every man to look about him, and give diligence with the Apoſtle, to win Chriſt, and be found in him, not having our own righteouſneſs, but that which is by the Faith of him.

Object. *But may ſome ſay, Can we make our ſelves in Chriſt? can we enter into him as we will? can any come to Chriſt except the Father that ſent him, draw him? Is it not of God that any man is in Chriſt Jeſus and not of himſelf? why then do you call upon us to this, as if in our power?*

Anſw. We do not ſuppoſe that any man can of himſelf come to, or make himſelf in Chriſt Jeſus. Nor do we call upon any to do ſo of himſelf; they that make Salvation and Damnation the moſt abſolutely matters of meer Deſtiny; doe not they alſo (yea who more) call upon men to get into Chriſt; labour to be found in Chriſt; And yet they tell men, that onely

a certain number that must come and be irresistably brought into him, can possibly come into him. Others (say some of them) are as much necessitated to perish through the defects of Gods actings, or his non-actings, as those that must come are necessitated to live through his effects; witness Dr. *K.* answer to Mr. *Goodwin*. These indeed are harsh Taskmasters like *Pharaoh*, that required the tale of Brick, but gave them not materials necessary for their performance; Nay, worse then he, for there was Straw to be had for their seeking it and gathering it; onely they had not time enough to do that and fulfil their tale of Brick too. But these tell them there is no sufficient Grace for them; not because the grace in Christ is not sufficient, but because it is not for them. So another known Authour that I forbear to name, and yet these say too, men must be condemned for not coming to Christ and believing in him.

But to the Objection I say, Both that the way into Christ is open for all (*Psal.* 100. 1, 4.) and that it is the work of God to make a man in Christ, and it is a work he is ready and desirous to work; and to that purpose he calls men to Christ in and by his voice in his Gospel, in and with which

which he is both preventing men with grace bringing Salvation, and is *drawing them and taking off the yoke from their jaws, and laying meat before them*, that they might come to him, *Hoſ.* 11. 4. *Tit.* 2. 11. and in their yielding up to him he works thereby in them, and brings them into him, and makes them in him *Doth not wiſdome cry! doth not underſtanding put forth her voice*, Prov. 8. 1. Can that be denyed? and to whom? *ſhe cryeth without, and utters her voice in the ſtreets, ſhe crieth in the chief places of concourſes, in the opening of the gates, coming in at the doors, and in the city ſhe uttereth her voice, Turn ye at my reproofs*, Prov. 1. 20, 21, 22, 23. & 8, 2, 3. *To you, O men* (ſaith ſhe) *I call, and my voice is to the ſons of men*, indefinitely; *yea, to the ſimple, and thoſe that have no underſtanding*, verſ. 4. and Chap. 94. ſhe bids *Look to me and be ye ſaved all the ends of the earth*, Iſa. 45. 22. *The mighty God, the Lord calls and hath called the earth from the riſing of the Sun to the going down of the ſame*, Pſal. 50. 1. And what ſaith Wiſdom, or the Lord by her, *O ye ſimple, underſtand wiſdom, and ye fools be ye of an underſtanding heart*, Prov. 8. 5. She ſaith not, Make your ſelves wiſe and underſtanding, but as one onely able

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and furniſhed for doing it, ſhe bids them onely be made ſo by her, and to that purpoſe, Hear and receive her inſtruction, *&c. verſ.* 6. 10, 32, 33. as elſewhere, *Be ye converted.* Acts 3. 21. *Be ye reconciled,* 2 Cor. 5. 20. and divers the like. And by her Voice and Inſtruction (which is originally Gods Voice and Inſtruction, the Father is drawing men to Chriſt, *and every one that* hears and learns of the Father cometh unto him) *Joh.* 6. 44, 45. there he is putting forth his hand, and that not an empty or idle hand, but operative and graciouſly bountiful, as knowing our weakneſs and poverty, *Prov.* 1. 24. *Iſa.* 65. 2. and thence calls to us to give our hands to him; yield our ſelves to, and comply with him, by the help of his hand to enter into his Sanctuary and ſerve him; as *Hezekiah* ſaid, 2 *Chron.* 30. 8. comparing the marginal (which is after the Hebrew) reading with the Text. And thence the Prophet complains, *There is none that ſtirreth up himſelf to take hold of thee,* Iſa. 64. 7. as implying Gods nighneſs and preventing us with ſtrength; but mans lazineſs and ſtubbornneſs in refuſing to uſe the Talent given, or put forth the ſtrength afforded, putting his hand into his boſom, and refuſing to pull it out, and give or yield it to

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in complyance with the Lord. The ſame nighneſs of God to us and his graciouſneſs is implyed in our Saviours ſaying, *Behold, I ſtand at the door and knock, If any man hear my voice and open to me, I will come in to him*, &c. Rev. 3. 20. And in the Apoſtles exhorting not to *receive the grace of God in vain, becauſe he ſaith, in an accepted time have I heard thee, in the day of ſalvation I have ſuccoured thee, now is the accepted time, now is the day of ſalvation.* 2 Cor. 6. 1, 2. thence God faults mens wills, *Ye will not come to me*, ſaith Chriſt, *that ye might have life.* Joh. 5. 40. and *Why will ye dye.* Ezek. 33. 11. and *I would have gathered, but ye would not*, Matth. 23. 37. Now which ſhall we believe, God, or man? God lays fault on mans will, for their wilfulneſs when he prevents them, and is at hand to help them, that they might come to Chriſt; and men, too many, lay the fault on Gods will, and ſay in effect, God will not, and meerly becauſe he will not give them grace that they might; the Lord puts the fault in men, and ſaith their deſtruction is of themſelves, *Hoſ.* 23. 9. and men put the fault in God, and ſay in effect, their deſtruction is of him, as it is ſaid, *The fooliſhneſs of a man perverts his way, and then his heart frets a-*

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againſt the Lord, Prov. 19. 3. *The ſlothful man ſaith, There is a Lion in the way, I ſhall be ſlain in the ſtreets*, Prov. 22. 13. not becauſe there is much danger indeed, but as an excuſe for his ſloth, he ingages his heart to ſome corrupt intereſt, and then ſaith for excuſe, *I have married a wife, I cannot come*. Luk. 14. 20. It is true the Apoſtle ſaith, *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy*, Rom 9. 16. and the ſame have I ſaid in this that I have here ſaid; but he ſaith not, it is not *to* him that willeth, nor *to* him that runneth in the ſtrength and incouragement given of God in his mercy; for that would croſs what our Saviour in effect ſaith in *Matth.* 7 7, 8. when he ſaith, *Ask and ye ſhall receive, ſeek and ye ſhall find, knock and it ſhall be opened to you: for every one that asketh receiveth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened.*

Enq. *But what ſhall or muſt I do then that God may bring me into Chriſt, and make him to me, Wiſdom, Righteouſneſs, &c.*

Answer. Comply with his Calls and Counsels turning at his Reproofs. *Prov.* 1. 23. & 4. 10. *Hear, and thy soul shall live.* Isa. 55. 3. *He bids repent and believe* the Gospel. *Mark* 1. 15. And I say so too, repent of these vain excuses and put them away, repent of minding other things and neglecting the Gospel, and Gods salvation therein, that God having given Christ for thee and holding him forth to thee; and Christ having giving himself for thee (for it was *for all men.* 1 Tim. 2. 6.) and made peace and atonement through his Blood, and being filled with all the fulness of God, and calling thee by his Gospel, and standing ready upon thy compliance to help and save thee, to pardon thee and give thee his holy Spirit, admit thee into his favour and protection, and make an everlasting Covenant with thee; yet thou letteſt him stand without knocking, and dost not take him into thee, nor yield thy hand to him to be taken in to him, but runnest away from God thy Saviour after lying vanities; after the World, and the Flesh, and the Devil; after Pride and Covetousness, and the like; labourest for the bread that perisheth, and refusest to seek and labour in listening to, and following thy Saviour, for that bread that endureth to everlasting life

life that he would give thee. Repent of this thy carriage, and ſo alſo of ſeeking Gods favour by any works or ways of thine own or other mens propoſing, and not by and in liſtening to him. Repent of theſe and all other like things, and believe and obey the Goſpel. But be ſure it be the Goſpel thou believeſt, not what any (though an Angel) ſaith contrary to or beſide the Goſpel. *Gal.* 1. 6, 9. Not thoſe doctrines of men, That God hath rejected the moſt men abſolutely before they were born, and is not willing they ſhould be ſaved, contrary to 1 *Tim.* 2. 4. 2 *Pet.* 3. 9. that Chriſt Dyed not for all, but only an Elect number, contrary to 2 *Cor.* 5. 14, 15. 1 *Tim.* 2 6. *Heb.* 2. 9. 1 *Joh.* 2, 2. and the like doctrines, and ſo all ſuch as deny the Perſon, Satisfaction, Reſurrection or Mediation of Chriſt, his Perſonal appearance, the Reſurrection of the Dead, the laſt Judgment, and the like.

Repent, and believe the Goſpel. If thou ſayeſt, How canſt thou believe? Is not Faith the gift of God? I anſwer, Yes; and he gives it in a ſober and diligent hearing of his Word, not wilfully cloſing the eye and ſtopping the ear, and hardening the heart againſt him, *Rom.* 10. 17. *Gal.* 3. 2. Incline thine ear then and hearken unto him,

Hear and thy ſoul ſhall live. Iſa. 55. 3. yea, *while it is ſaid,* (or called) *to day, if thou wilt hear his voice, harden not thy heart,* and thou ſhalt hear and live, onely obey in hearing as he enables thee and is in the power of his light and truth by his Spirit working in thee to will and to do of good pleaſure. Work thou out in his *working thine own ſalvation with fear and trembling,* Philip. 2. 12, 13. *doing all things without murmuring or diſputing.* verſ. 14. putting away and not wilfully retaining what he reproves, and yielding thy ſelf to God to follow his counſels and inſtructions; waiting upon him in his wayes, and looking to him and calling upon him as he enables thee for his help; and thou ſhalt be ſaved. Be but willing to this, *Conſent and Obey*; and though thou haſt been, or hitherto art as bad as one of the Rulers of *Sodom*, or as the people of *Gomorrha*, *thou ſhalt eat the fruit of the land*, the promiſed land. *Thy ſcarlet ſins ſhall be white like ſnow, and thy crimſon ſins like wooll*, Iſa. 1. 10, 18, 19. Be but as induſtrious in minding and following after the Goſpel and after God and Chriſt as drawing, inſtructing, and ſtrengthening thee, as thou haſt been, and others are for the World, and for their corrupt deſires and luſts, and thou mayeſt lay hold on eternal

Eternal life, *Prov.* 2. 1, 5. 1 *Tim.* 6. 11, 12. This is the ſum of the inſtructions given by the Apoſtle *James*, when having affirmed that every good gift, and every perfect giving, comes from above, from the Father of Lights with whom there is no variableneſs or ſhadow of turning, and that of his own will begat he them by the word of truth, that they might be a kind of firſt-fruits of his creatures. He adds and infers, *Wherefore, my beloved Brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath, and laying apart all filthineſs and ſuperfluity of naughtineſs, receive with meekneſs the ingraffed word which is able to ſave our ſouls; but be ye doers of the word and not hearers onely.* James 1. 17, 18, 21, 22.

But then it is to be minded too, that having begun to doe thus, it is neceſſary to go on and to continue in ſo doing; abiding in Chriſt, minding and believing the Goſpel, and obeying it and him in and by it; and exerciſing our ſelves to believe on him, and following after him that we may know him more and more, and ſo be more rooted and grounded in and united with him, walking in him according to our receipt of him, and taking heed of what might turn us out of the way of underſtanding. As of

1. *High-mindedneſs*, as if we were rich enough, and knew and had attained enough already. *Prov* 16. 18.

2. *Sloth*, and what principles tend to that, and to high mindedneſs, Such as That, that if we have once believed aright we cannot, whatever we may do, totally and finally miſcarry, *Prov.* 19. 15. 1 *Cor.* 10. 12.

3. Taking offence at either Gods ways and providences, *Pſal.* 73. 2, 3, 12, 13, 14. Or at thoſe that fear God, ſo as to break Communion with them, leſt forſaking the Aſſemblies and ſitting alone we grow hardned through the deceitfulneſs of ſin, and for want of right exhortation and provocation to cleave to God, withdraw from him through an evil heart of unbelief. *Heb.* 3. 12. 13. & 10, 24, 26, 29. or elſe we fall into the ſnares of ſuch as would ſeduce us: againſt which things the minding and delighting in Gods Law will ſecure us, *Pſal.* 119. 165. and hereto alſo it's good and needful to pluck out the right eye where it offends and caſt it from us; for in fellowſhip and unity with the fearers of God, God doth command his bleſſing and life for evermore. *Pſal* 133. 13. 4. *Eccleſ.* 4. 9. 10. 11. Take heed too

4. *Of the Love of the World and of the things in the world*, and of whatſoever doctrine or practice may *corrupt us from the ſimplicity* in and ſingle cleaving to Chriſt Jeſus, 1 *Joh.* 2. 15, 18. 2 *Cor.* 11. 2, 3. I enlarge not to theſe things, nor add any other leſt I be volumnious.

7. Whereas we may be tempted to grow Weary, by reaſon of the many Afflictions, Troubles, Temptations, and Toilſomneſs to the Fleſh that we may meet with in the way of God and of godlineſs, and eſpecially in times and caſes of Perſecutions; here is alſo incouragement to patience, not only becauſe Chriſt hath faithfully promiſed to be with his followers in their ſufferings and ſervices to help them, as is ſaid, *Iſa.* 41. 10, 13, 14 and that in the taking courage and not cowardly deſponding and laying down our reſolutions and endeavours to walk with God, but waiting upon him, he will ſtrengthen our hearts, *Pſal.* 27. 14. & 31. 24. Yea, and is faithful and will not ſuffer us to be tempted above what we are able, but will with the temptation give an iſſue that we may be able to bear it, 1 *Cor.* 10. 13. but alſo from this here propoſed after the mention of the patience and conſtancy of the Saints in faith and obedience, *viz.* The Bleſſed ſtate of the dead

that dye in the Lord, that they then reſt from their Labours, and ſhall receive a good Reward, *Hold we faſt therefore the profeſſion of the Faith without wavering; knowing* that we ſhall have ſuch a Reſt and Recompence; and *that we have need of patience, that after we have done the will of God we may receive the Promiſe. And yet a little while and He that ſhall come will come and will not tarry.* Heb. 10.23,35,36, 37. let us not for want of a little longer holding on our way, and induring Affliction, looſe ſo ſweet a Reſt and ſo wondrous a Bleſſedneſs as is in Chriſt Jeſus ſet before us. Remember we, and be warned by *Sauls* example, who for want of a little more patience, an hour or two longer tarrying for *Samuel*, loſt his Kingdom, 1 *Sam.* 10 8. & 13. 8, 9, 10, 12, 13. Behold we and learn of *the Husbandman, who waiteth for the precious fruits of the earth and hath long patience for it until he receive the former and the latter rain*: and *be we alſo patient* in ſeeking and waiting for the bleſſing of Heaven: ſtabliſh we our hearts, *for the coming of the Lord draweth nigh*, James 5. 7, 8. O that our eye may be ſo upon the bleſſed and glorious Reſt to be injoyed by us at Night, as that we may indure the heat, and burthen of the Day, or

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of that little ſmall part of it that yet remains

8. And then here is a motive and Incouragement too, to diligence in the work and ſervice of the Lord, and an Admonition to take heed of loytering and idleneſs, or of doing badly; becauſe our works follow us. Our Wealth will not follow us, nor any Places or Dignities, mens Honours ſhall not deſcend with them, onely their Works that they may be diſpoſed of, and in the great day receive Rewards fully according thereunto; let us then give diligence in good works to the full aſſurance of hope to the end, and not be ſlothful, but followers of thoſe who through Faith and Patience inherit the Promiſes, ſeeing *God is not unrighteous to forget any work or labour of love ſhewed unto his Name.* Heb 6. 9, 10, 11, 12. *The ſleep of the labouring man is ſweet whether he eat little or much.* Eccleſ. 5. 12. let us labour and be induſtrious in the work of the Lord and then whether we have much or little in this world, we ſhall have a ſweet comfortable reſt and ſleep when we go out of it unto God; for he will ſo ſatiate the weary Soul, and repleniſh every ſorrowful Soul, as that when it awakes it ſhall be able to ſay with *Jeremiah*, *My ſleep was ſweet*

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unto me, Jer. 31. 25, 26. to this end let us look diligently to our Lord Jesus, cleave closely to him, and abide in the believing views and remembrance of him, who as *He gave himself for us that he might redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works*. Tit. 2. 14. so he also is the *root* from whence we may derive all grace and virtue, to make us fruitful, *Rev* 22. 16. Avoid we the counsel of the ungodly, the way of sinners, and the seat of the scornes, and exercise our selves diligently day and night in the Law of the Lord, the Gospel of our Salvation, that so we may be as the Trees of the Lord full of Sap, even filled with the fruits of Righteousnes that are by him. *Psal.* 1. 2, 3. & 104. 16. Be we *always stedfast, unmovable*, from the hope of the Gospel and ways of Righteousnes, *abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord*, our works shall follow us to be gloriously rewarded by him, when we shall Rest from the pain, labour and exercise attending them, 1 *Cor.* 15. 58.

9. Lastly, it affords Comfort also to us in behalf of such as *Dye in the Lord*, that we may not immoderately Mourn for them

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as thoſe that have no hope. 1 *Theſ.* 4. 16, 17. Death takes them not away ſo as they periſh from their Hope, they ſhall Riſe again, yea, God will bring them with Chriſt, and they ſhall Riſe Firſt, as is there ſaid; in the mean time they are at Reſt, and their good works are not loſt, but follow with them and they are Bleſſed.

Comfort we our ſelves, and one another with theſe words, yea, Comfort we our ſelves in behalf of this our Siſter deceaſed, with them, whoſe Deceaſe occaſioned (as She alſo before it requeſted it) our Conſideration of theſe words.

Truely though ſhe had here Weakneſſes and Infirmities common to humane fallen nature, and was not without all ſuch defilements as ſpring from Paſſions, and leſſer ſins, for which God was pleaſed alſo to chaſten her for ours, and others admonition, yet we may through the grace of God afforded to and received by her, not doubt to ſay, That ſhe was a good Woman, and God humbling her by his corrections and chaſtiſements did her much good in the latter end, and ſhe ſhewed good proof of her profiting thereby, her heart being much taken with, and ſet for the knowledge of God and Chriſt in his Goſpel,

as

as we might in ſome good meaſure perceive in that ſhe was very attentive to it, and deſirous to have her Children (though but Mother in-law to them) mindful thereof alſo, walking ſoberly and harmleſly; as alſo in both her former Lying-in, when ſhe had a very weak time (ſo as there was little hope of recovery for a great while) ſhe gave very good proof and evidence of her Faith and Patience, ſo as to ſing in her very great Weakneſs to God and his praiſes. And in this laſt Lying-in, whereof ſhe dyed (as in all her languiſhings and great weakneſſes before it) ſhe behaved her ſelf with ſo good hope in God, and deſires of being diſſolved and being with him; and with divers ſuch Chriſtian and gracious ſpeeches and demeanours, as gives us good hope comfortably to judge her one of thoſe Dead that have *dyed in the Lord*; and therefore to be Bleſſed, as being at Reſt from all her Labours, Weakneſſes, Languiſhings and whatever Toyls, Troubles or Temptations ſhe here encountred with, and that what good fruits are Works ſhe brought forth and acted, (as ſhe was not without ſuch) follow with her into Gods preſence, ſo as that, through Chriſt and his Blood waſhing both her and them, ſhe ſhall receive for them a good Reward

in

in the Kingdom and Inheritance to be revealed.

Bleſs we God, That there is ſuch a way made for us to be made good, and to obtain through Chriſt ſo good hope for our ſelves and others, that we may live and dye in the Lord and be ever Bleſſed: And Bleſs we him for the good wrought in her and the good hope ſhe expreſſed in Chriſt and God, and that we have concerning her: And let it be our great care ſo to believe on and abide in Chriſt, that we living in and unto him while we are here, may alſo Dye in him and injoy the Bleſſing here pronounced by this Voice from Heaven that ſaid, *Write, Bleſſed are the Dead that dye in the Lord from henceforth. Yea, ſaith the Spirit, that they may reſt from their Labours, and their Works do follow them.*

Bleſſed be God.

Epitaphium

BRITISH MUSEUM

Epitaphium in Amicam ſuam Dam. REBECCAM JACKLER.

IMbecille fuit corpus, quod terra repoſtum
Jam tenet in gremio non temeranda ſuo.
Mens fuit & variis curis obnoxia, quare
Hoſpitio fragili feſſa domum petiit;
Quam proprio noſtrum miſereſcens ſanguine Chriſtus
Omnibus aptavit, conſtitutq; bonis. (Chriſtus
Et nunc quam fœlix! cui nec jam corpus onu-
Morbis, nec curis mens agitata ſuis. (ſtum
Mens etenim athereas per Chriſtum aſcenſa cathedras
Omnibus impetibus libera tuta manet.
Gaudia percipiens ibi talia, qualia nullus,
Quantumcunque ſciens, hic habitans capiat,
Queis & ei everſo Chriſto veniente ſepulchro
Æterno ſocius fœdere corpus erit.

An

An Epitaph Upon his Deceaſed Friend Mrs. *R. J.*

WEak was the Body which within its (womb
The conſecrated ground doth now intomb.
Her mind expos'd to cares, lothing at laſt
So bad a lodging to that Home made haſt,
Which Chriſt through his own Blood of (grace prepared
And gives to all good men as their reward.
And now how well in mind and body ſhe
This from Diſeaſes, That from cares being (free!
Her mind the heavenly Seats through Chriſt (her guide
Aſcended, free from paſſions doth abide.
Such joys injoying, as none here below
However knowing, perfectly can know.
Wherein when Chriſt hath quite or'e-turn'd (the Grave
It ſhall its Body partner ever have.

An